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Every Changing World

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motive presents a number on

Community in Our Changing World

FRED NORA

and

GEORGE NEW, MORRIS BERD, KEVIN ROYT, Guest Editors

Dear Editor:

Human problems seem far away on this spring morning beside the Umpqua river where it tumbles silver into the apron of the Pacific. Wood wrens in the myrtles, a shaggy ram grazing by the roadside, dripping, moss-green rocks—these make man's world seem hopelessly ugly and corrupt. It is easy to agree with Robinson Jeffers that

" . . . corruption
Never has been compulsory, when the cities lie at the monster's feet there are
left the mountains."

If a seeking of the mountains is to be more than disastrous romanticism we must turn our intelligent concern to the affairs of men.

Our changing world is truly threatened with the destruction of human freedom. Freedom, concretely, must refer to characteristic aspects of men's activity. The free man is a social being who has a high regard for the capacity of humans to solve their problems through voluntary, cooperative action—guided by the democratic processes of consultation and conference, negotiation, and face-to-face sharing of ideas and emotions. His freedom depends on a community of relationships which guarantees him reasonable success in his undertakings, the opportunity to choose and diversify his activity, and the ability to have desire play a part in that choice.

The decades since the outset of the industrial Revolution have seen a rapid decline in the influence of the family, the neighborhood, and the village as a functional social foundation for freedom. These community groups have been replaced by vast industrial corporations and political bureaucracies, scaled beyond the human measure and geared to unpredictable consequences. The individual, deprived of community support, has found himself alone in the crowd, caught up in activity he has little or no capacity to control. Atomic associations marked by expanding size, power, and centralized control have shunted freedom—the free play of creative intelligence—to the periphery of life for all save those who manipulate the unwieldy machinery. Mass-man has exchanged an open, free world for a closed world of obviously uncertain security. "Only God and the King are free."

The massive totalitarian tendencies of today are often attacked. We are in the midst of a mass attempt to halt one of their manifestations; it is fashionable among liberals to advocate another antidote—top-down world organization. We are to replace the War Control Board with the World Control Board. The primary aspect of the solution is surely not so far removed from our daily affairs, for it must ultimately depend on the re-application of the democratic means of free inquiry, experimentation, and evaluation to the immediate processes of our living.

Life is a communal venture, and the survival of human freedom depends on the revitalization of face-to-face community groups. Frank Lloyd Wright, speaking a few years ago at one of the largest universities in the corn-belt, advised the students to leave the marble-faced halls and go back to the farms from which they came. There, he told them, they would find everything they needed to create the good life. A hopeful sign in the midst of today's destruction is the new recognition of the need to reconstruct community. It is expressed in Wright's own Taliesin Fellowship, in cooperative ventures at Antioch College in Ohio, at Pendle Hill in Pennsylvania, at Black Mountain College in North Carolina, and in new productive homesteads scattered across America from Suffern, New York, to Carmel-by-the-Sea, California. The mountains of the poet are symbolizations of these social facts.

The men and women who have written this issue of *motive* are not mass-minded. They are determined to remain free. They have discovered their mountains, but none of them has turned his back on man. This issue is an attempt to extend their discoveries.

I have paused many times since I began writing. The sun has moved closer to the rim of the mountains, the ram has plunged into a thicket of pines, and California jays have usurped the place of the wrens. Life is a simple upsurge in this last Oregon frontier, unregimented, unselfconscious, full of being, and its own fulfillment. I hope the magazine will lead a few of our readers toward their own kindred frontiers, frontiers of adventurous living in community.

Sincerely,

George New

Why Community?

WHY do not "bright young men" start more youth, civic, and reform movements? Or do they make the initial moves, and let the groups die for lack of support from the very people who constantly are heard lamenting local conditions?

A group of Midwestern farmers was buying seed and feed together through their cooperative when I visited them several years ago. Last fall on a return visit, I inquired how the co-op was faring, only to be told that people did not buy there any more, and that the co-op was about ready to close. The society started well; but, complained a friend of mine, the manager accumulated too much power, folks did not like what he did, and stopped buying from their own co-op!

I hesitated to ask my friend if he and his neighbors attended membership meetings and voted in all elections for directors. Certainly indifference had led to despair, or the members would have done their share as owners and managers in the democratic little economic community that a local cooperative is—or should be.

You say that it was inconsistent of the members to abdicate their right of criticism and ballot when their society had barely started on the downward path—only to boycott their own co-op when it failed to satisfy them. Do people really care, if they wait until it is too late to take effective, preventive, and constructive action? Can they cooperate if they are too busy to share in the fellowship which cements economic cooperation into brotherhood?

Is this even true of us as members of college, camp, village, or fellowship group communities? Perhaps when we are inert or indifferent we are merely saying that we are aloof or ignorant of the ends and purposes which a group of people should expect of the community of interest which could bind their lives together.

All civic reform is dross, all community is chaff, if a far-seeing purpose and a pervading spirit are lacking from village, town, or dormitory life. What are means if they are not directed toward achieving an end which we desire? We talk much of our social, economic, political, and religious institutions, but how much serious thought is given to the human ends they should serve?

Most of the villages and towns which you can locate on a map tend, in effect, to pin their hopes of community salvation on a multiplicity of local institutions. But the spirit and the end of community should be formulated first; then should be developed those social, political, and economic channels necessary to bring this concept of the good community to fruition.

If we are resolved to make villages and towns into communities in which all areas of group living and interest are shared with and by all members of a particular group, then we must start with persons and with families to build their concepts of community into a corporate will which may guide and motivate all institutions of that new community. Through the giving of themselves in community—Christian community—its members shall receive increased zest for life.

Several old institutions may be discarded, others modified, and some new ones gradually developed, depending upon the means decided upon to achieve the community aims. A community council might be organized. This is a democratic, coordinating body which represents civic organizations and interests, rather than geographical districts, as is true of the usual village council, which the community council would supplement—not supplant. Through the community council many separate recreational, social, welfare, youth, and educational programs beyond the province of government might be centralized in some sort of community center, including library, art gallery, theater, craft room, music rooms, and a folk school or people's college.

Neighborhood friendship and discussion clubs might evolve, or perhaps "cross-section" groups in which persons of all economic, social, and religious areas of the community could meet. Perhaps most local churches would, in time, form a federated, larger parish of community religion in which Christian faith and action would unite.

Local industries—cooperative or private—should be encouraged and developed in accordance with the available geographical facilities and resources. Community residents, as consumers, might set up their own stores, restaurants, and banks in which service, not profit, is the motive. Community members would perhaps prefer to work in local industries, stores, co-ops, and professional services. Young people would be attracted to live and work in the village of their birth, rather than become lost in the congestion and anonymity of large cities. They would be able to raise good families in good communities.

Aims and objectives are usually general and often vague. But if the goals of community include fostering of the traits of good will, neighborliness, integrity, mutual respect and security in small group relationships, and are made flesh by the actions of the men and women in that village, then these aims have become real. For community consists not so much of land and buildings as it does of heart and spirit.

The small community is the place where Jack faces neighbor John twice a day on Main Street, unable, like an interurban commuter, to hide behind a newspaper. In a group of good spirit, gossip bows to fair play and direct, face-to-face dealings; provincialism yields to tolerance and to the search for truth. These human traits, as well as the higher rural birth rate, make of the small community the "seed bed of society," the cell group of democracy, and the leaven in our changing world.

—Fred Nora

What About Your Town?

HISTORY SHOWS IT'S HOW—NOT WHERE—WE LIVE THAT MAKES UTOPIA

W. Russell Johnson

INTO the thinking of youth today has risen one of the oldest and the newest concepts of mankind living in harmony—*community*. A war has torn out the roots of security for most of us. Callous impersonalism increasingly characterizes our social relations. We desire an opportunity for service to others that can be reasonably achieved in a confused society. For these reasons, and more, today we are thinking about community. We are wondering, too, if it can be a means of releasing individual initiative and self-respect from the regimentation and compulsion of our time. *Community can be considered as a way of life*—as the grouping of men into co-operative units distinguished by their face-to-face relationships.

Throughout history are the landmarks of self-conscious communities, the results of prophets' dreams, which have come to ruin upon the same human frailties that threaten community-building today. In the early Christian communes, in the medieval monastic communities, in the Inca civilization in Peru the unquenchable desire of man for a perfect way of life early evidenced itself. It has continued through our time, subject always to man's imperfect handiwork. Communities have died, but the dream lives on.

An examination of communities of the past gives us some understanding of why they rose and fell. Their failures have not been due to great forces, but rather, to petty quarrels and misunderstandings. Those groups which lasted longest were composed of members of religious sects. Such sects imposed a habit of discipline and of sharing mutually their burdens that gave an integral strength to a community. Intellectuals and socialists—such as the distinguished group which founded the short-lived Brook Farm experiment a century ago—at odds with their world, have often brought with them from that world to their new utopias the seeds of their own undoing.

THE celibate, monastic communes lived many years. Lay communities usually have failed because of quarrels between individuals, and especially between families, since the family itself is a unit of solidarity. The Catholic orders stressed submission to a stern Rule, and asked from their members the vow of poverty, eliminating a second disintegrating factor in community, the sense of ownership. Whereas most lay communities have been founded as ends in themselves, the monastic communities were but a means toward a higher life for the monks.

The communities of the Shakers, an offshoot of the Quakers, lived for 150 years. They were celibate, which

.... is a native of Minnesota and attended Hamline University in St. Paul, where he majored in philosophy and English, and was president of the Hamline Christian Association. He left for Civilian Public Service in his junior year, but has hopes of college teaching and subsistence farming after the war.

helped to bring about their decay, as did their accumulation of wealth. Robert Owen founded New Harmony in Indiana, and to it flocked "free-thinkers" and misfits in society. Its failure demonstrated the fact that a change in environment is not sufficient to change the characters of men.

Etienne Cabet, French socialist and pamphleteer, sent a colony to Texas to found "Icaria." Seven successive Icaria colonies lived and died. Cabet journeyed from France several times to inspire his struggling followers, but these communities collapsed because the moral element was lacking. Quarrels would arise over such questions as whether one member was using more than his share of communal property, or whether the newer colonists were exploiting the larger investment of the founders.



* There is plenty of reconstruction work needed in American communities. These AFSC summer work campers rebuilt the storm-smashed dam upon which a small factory and a New England community depend for power.



• These ladies are walking home from services at Martindale (Pennsylvania) Mennonite Church; others ride home in the black buggies—but no one drives an automobile. Members of several religious groups long have lived in their own communities in Europe and America, preserving many of the oldest customs which have set them off from the majority. In several Mennonite groups the plain dress and the ceremony of footwashing are still followed, while radios and telephones are banned. Cooperation in economic as well as in spiritual matters is strong among Mennonites, Amish, and a number of Brethren in this country, most of whom are rural residents. © National Geographic Society.

Such religious groups as the Hutterites in South Dakota and the Dukhobars in Canada are living today in successful, though somewhat isolated, agrarian communities. In Britain and Palestine are noteworthy experiments in communal living, and well-known planned communities are growing in various parts of this country, such as Celo and Sky Valley in North Carolina.

WHAT about the challenge of community today? In college, in the armed forces, in the Civilian Public Service camps, are many young people cut asunder from past ties and anxiously awaiting the day when they can engage in a practical expression of their ideals. Should the dream of community be their special challenge, or is it just an impracticable escape from today's regimentation and insecurity?

Two expressions of community appear to be very practical today for those young people facing the uncertainties of a postwar world. Each ministers to a different type of philosophy, and each is needed badly by this troubled world.

It seems to me that *our world today needs a lay order of the ministry*, in which can be incorporated those features of early monasticism that made it the sole dynamic force of its time. Men going into such an order would establish a community based upon mutual understanding and loyalty to a central creed. There would be a voluntary surrender of the "self" after meditation and thought that would reduce friction. Both the intellect and the emotion would be reconciled to the new community; which, like those of the twelfth century, would be only a means toward a wider area of service. A communal purse, work in the soil giving a proper alternation between physical and intellectual activity, and a group-centered program of service that would sublimate the

ever-expressive "ego" into concern for the larger community—rather than for its self-preservation—might properly characterize such a group.

The loss of moral sensitivity that is with us even now, the almost incomprehensible need for social organization and reawakening to group responsibility after the war will make imperative some such order of sacrificial, disciplined, and skilled men. They may follow their Christ through another Dark Ages, walking in the steps of Benedict and Francis.

THOSE youth, capable of strict self-discipline, who feel the need to serve their fellows by working and living communally in an order incorporating Jesus' teachings literally, may find in community the finest expression for that important work. *The rest may well give their individual initiative a chance and go back to their own communities.* Let them find a vocation and build a home there, and after they have become a real part of the growing community, use their idealism and their intelligence to tap the great resources for mutual achievement that lie dormant in so many towns.

In a small community—where a family may enjoy close contact with friendly neighbors, where growing children may participate in the work of the household—there is a challenge for one who seeks, not a white-collar urban job, but a realistic outlet for satisfying service. While the person who is at odds with society may still retire into utopian communities, the chances of their success today is no greater than it was for New Harmony. Such attempts keep alive the romance of community, but it has been in unspectacular settlements of people, directing society while being moulded by it, that the real work of civilization has been carried on. Your home town is probably that sort of community.

SOURCE

RELIGIOUS COMMUNES STRONGEST

Definite sociological factors have caused the religious colonies to survive much longer than the secular, for the deep idealism which existed in both seems to have survived external influences and inner disagreements much better when religion acted as a welding and protecting force.

. . . When Harmony achieved a high economic standard, Rapp sold it to Owen for fear that the favorable economic circumstances would destroy the religious principles of the community. . . . The

commune could thrive only in an uncomplicated, pre-capitalistic environment.

. . . Most affairs of Amana were managed by a small group of specially appointed individuals. There was a noticeable aversion to too many meetings, too much democracy and popular control over the affairs of the commune, for fear that the leaders' authority would be shattered. . . .

The history of American communes has demonstrated conclusively that all the communes whose central idea was

the principle of absolute equality, broke down very rapidly, whether or not they included in their social set-up the cult of the leader, whether they were elected democratically or not. Apparently, the ideal of equality alone is not sufficient to build a commune. . . . Only when the religious basis was losing its hold because of various external conditions—such as the influence of capitalist civilization—was the principle of equality moved into a central position.

—Shalom Wurm, "The Kvutza."

White Corpuscles of Society

SMALL COMMUNITIES INFUSE MORAL STRENGTH INTO THE SOCIAL ORGANISM

Stephen Leeman

LET'S admit something at the outset. Let's admit that in times like these, the quest for anything as wonderful as a normal life is just about as hopeless as that search for the completely happy man that was the theme of one of Tolstoi's stories.

I say "in times like these." But will our chances be much better when peace comes? *Is it really peace that does come when a war ends?* I wonder if war strikes without warning on a world where only goodness and gladness had maintained before. I would point out the falseness, the sentimentality, the utter inaccuracy and incompleteness of such a picture of peace. There was not a hint in it of the drawn-faced Chinese coolie bent double under his load, or of the American child big-bellied with pellagra, or of a strike-riot outside a factory. There was, in short, nothing in the picture of peace that told of the exploitation of peoples in great areas of the world, nothing in it of the impoverishment of vast numbers of our own people, nothing in it of the denial of simple rights to minorities everywhere. There was indeed nothing to suggest that *Peace itself might have been rife with those very conflicts that had later flamed into War.*

THE seeds of war sprout and grow in starvation, in exploitation, and in hate, which we, however unwittingly, support—insofar as we condone the harshness of a system based upon competition. All through history groups of men have sought to integrate their ideals concerning brotherhood, man, and God with the realities of daily living in community.

Any who are impressed with the failures that have occurred among cooperative communities might do well to make a corresponding study of competitive, commercial enterprises, which, in this country, show an average of 15,000 failures a year. Moreover, communities have too often been said to have failed merely because they ceased to exist. While it would have been impressive if they had all lived forever, surely it cannot be denied that as long as each of them did survive, it was providing for its constituents a standard of life far kindlier and far more richly creative than any that was being offered by the individualistic society which was its counterpart.

Is it disillusioning, then, that whatever of good maintained in these communities did not spread? If they did represent a better way, then why did they not succeed in raising man's spiritual stature? In a measure we know that they did succeed. For much of man's organized efforts at co-operation can be directly traced to these early community experiments.

SURELY, we are less interested in apologizing for any past failures than in finding out what are our resources for achieving a greater measure of success in the future. I believe that we have these resources, and that

.... is Secretary of the Rural Cooperative Community Conference, which has headquarters at "Teaberryport," New City, Rockland County, New York. The Conference is "devoted to the furthering of the co-operative community as the basis for a way of life rich in creative fellowship and free of the seeds of war."

•

we must set ourselves diligently to consider what they are in order that we may know how to make the most of them. These assets apply to "ordinary" towns as well as to communal living groups.

We have, first, it seems to me, *a far greater sanity of attitude than was prevalent in the past.* We form ourselves into community groups not out of fanaticism—not because one of us claims to be the Messiah incarnate and we must therefore follow wherever he may lead—but rather, because we are human men and women who would enrich our humanity by finding a more significant way of living. Though we are far too practical to be visionaries, we could hardly have begun our undertaking did we not have some vision of those concrete purposes to which we are already applying devoted study and hard work.

Our second advantage—and this is probably companionate to the first—is *our determination to develop to the fullest all the creative capacities of the human personality.* Thus, it would not occur to us to imitate those needless asceticisms that hampered more than one of the earlier communities, or to see in such a practice as celibacy any benefit either to the individual or his group. As to the limits that were once placed upon education—out of the fear that too much learning might stand in the way of godliness—such a thwarting of man's powers would be unthinkable today in any communities that we are here considering.

A THIRD resource that we may reckon as our own is *our changed attitude toward leadership.* We recognize clearly today how much the failures of the past were due to a too great concentration of the responsibilities of leadership in one mortal person. In contrast to this mistake, there is now being worked out in the communities both of Britain and of Palestine a system of *rota*, whereby each individual is given in turn an opportunity to perform almost every task necessary to the community. With the allowance that is made for occasional necessary specializations, this system is found to have the enormous advantages both of integrating each member closely with the community, and of giving that community the invaluable resource of a membership trained to so broad a variety of tasks as to make it equal to whatever emergencies may arise.

We come, then, to the fourth of our contemporary ad-

vantages—namely, our ability to make a more scientific approach to our problems. From the newer sciences of psychology, sociology, and sociometry, we can, if we will, discover much that will be useful to us in our effort to learn how we may best live together. With such a fund of knowledge to draw from, and with a further willingness to add to it by making our own tests and keeping records of their results, we may develop methods whereby we may repeat at will such given techniques as have shown themselves equal to producing certain desired result. Thus may efficiency serve the cause of idealism, and prove—by the way—that the two can be far more compatible than has been popularly supposed.

It is, perhaps, proof of the four advantages we have cited that they give rise to a fifth which makes use of them all. I refer to that awareness of an important relationship between the community and the world at large which dominates the fellowship groups of today. Instead

of succumbing to the temptations of the earlier communities to retreat from the world, these contemporary groups rather think of themselves as of the world—to such an extent that many of them have come into being specifically as service centers with the definite purpose of coping with a particular problem in a particular locality.

Such groups may well be called the white corpuscles which carry healing and strength through the social organism, and rush to its aid wherever it is weakest. Let these groups in no wise rest content merely to remain isolated enterprises with no power to assist or reinforce one another through cooperation and inter-community conferences. Let each community know that for all its smallness, it is, nevertheless, a laboratory for the moral progress of mankind. All laboratories are small, compared to the society that they serve, but their influence may, nevertheless, be enormous.

Is Communal Living an Escape from Reality?

A Letter to a Non-Communiter

(Do life and everyday work in a small cell of like-minded persons seem irrelevant in these days? War or no war, the refinement of human relationships cannot be neglected. Perhaps you would ask these same questions of L. S., whose letter we reprint from a supplement to *The Communiter*, periodical of the Rural Cooperative Community Conference.)

Dear M——:

You ask, "How can you justify yourself in escaping into a rural cooperative community today when the world faces such terrific problems? Don't you feel responsible for using your education and experience in social work?"

May I try to answer the second question first, since I quit professional social work before deciding that my home ought to be in a rural community.

I am thankful for my education, especially that I attended a democratic small college, but am very aware of how much more it might have meant. The personal contacts and the general attitudes acquired are what I cherish. I regret the time lost in memorizing textbooks. Realizing this, I do feel responsible—responsible for finding a more genuine way to educate. As for my experience in social work, I learned through it the futility of giving "relief" in the form of food, advice or clubs. I want to live with folks and find with them a satisfactory way of life.

It was a real awakening when I realized that my discontent was very akin to that of the factory workers with whom I was working. Both of us were special-

ists in a way that cut us off from much in life that is most real. In some ways they were using more of their God-given capacities than was I. Yet I was presuming to be a social worker!

Until you and I find a satisfactory pattern of life for ourselves we can do but little towards genuinely helping others.

Yet you say I am "escaping" by joining a rural cooperative community. Of course I am. Are there not many evils in life we ought to avoid if we can? Even before the war, I wanted to escape the artificial, stratified, specialized life of the city. Now, as a pacifist, I am aware of the necessity to do so. No, I can never be absolutely free in any material sense from the war-making society. But those of us able to grow our own food can at least continue to think for ourselves and endeavor to shape our daily lives accordingly.

You have no idea what is meant by "community" if you think persons joining one do so to escape people or problems. There are persons who don't know what they want, and they turn to community. But if they're lazy or selfish they can't bear it for long. I can't imagine a more severe test for anyone than living communally, even cooperatively, with a small group, especially on a farm. It isn't at all like the disjointed city life, where one side of you is religious; another, social; another, producer; another consumer—each with a different set of individuals.

In a community group you work, play, and pray with the same group much of every day. The basic problems in human

relationships become very clear and, if you are to continue to live together in any kind of peace, those problems must be faced squarely and fairly. The problems range from "How can we correlate our theories on child guidance?" to "What is the happy medium of orderliness and simplicity in a home?"

You speak of the world's problems. What are they but these same problems enlarged to a scale that baffles most of us.

Many of us cannot wait until we propagandize enough people to vote in a just social system. Moreover, we do not believe such a system will work until we have good persons ready for it. That is why we visualize small experimental community groups as the units of that new society where self-seeking will give way to sharing and rivalry to cooperation. Though we fail often and in many ways, we are thereby learning how to achieve the values by which we feel the world must someday learn to live. If we learn well, our neighbors will be aware of it. We believe such is the only real way we can help them.

Though we do not expect to be strong enough to stem the tide of totalitarianism, our relative freedom will be greater than that of those dependent on a cash job. By example we hope to help society's evolution toward that way of life "that taketh away the occasion for war."

Come and see us. I think we can talk it out much better while canning or hoeing!

—L. S.

motive

What is Community?

A community is a union of unlike persons who, because of their differences, are able to satisfy their needs by the exchange of goods and services.

—Aristotle (George H. Sabine)

In the Middle Ages a community was regarded as made up of several classes, each one entrusted with some task essential to the common good, each performing its proper function and receiving its rightful reward, without imposing upon the equal rights of others.

A community—unless someone can exercise sovereign power over it—is no more than a headless mob, Hobbes declared. Furthermore a community has no existence except in the cooperation of its members who cooperate insofar as they individually find it advantageous.

A community may be defined as a permanent, local aggregation of people, having diversified as well as common interests and served by a constellation of institutions.

—C. H. Cooley, R. C. Angell, and L. J. Carr

Our first picture of a community . . . is a place with homes, a church and school and stores probably near or at the center. Several interests shared by the same group of people and these interests centering within a reasonably small area where everybody knows everybody else, that's what we usually think of when we say "my community."

—Ohio State University Agricultural Extension Service

The mark of a community is that one's life may be lived wholly within it, that all one's social relationships may be found within it. A community . . . is always a group occupying a territorial area.

—Robert M. MacIvor

The community is a fictitious body, composed of the individual persons who are considered as constituting, as it were, its members. The interest of the community, then, is what? The sum of the several members who compose it.

—Jeremy Bentham, *The Principles of Morals and Legislation*

Natural associations are conditions for the existence of a community, but a community adds the function of communication in which emotions and ideas are shared as well as joint undertakings engaged in.

—John Dewey

A community in the fullest sense is a group of families and individuals who live near each other in a unit small enough so that there can be intimate acquaintance, understanding, and common interest among all kinds of people who make it up; where there is a common background of experience, association, and tradition; and much in common in standards of usage, propriety, and custom. Above all, a community implies a habit of working and planning together as a unit for common ends, with mutual good will, respect, and tolerance, and the habit of the members helping each other in need, not as charity, but as a natural expression of community life.

—A. E. Morgan

A community is like a ship; every one ought to be prepared to take the helm.

—Henrik Ibsen, *An Enemy of the People*

The community in which each man acts like his neighbor is not yet a civilized community.

—A. H. Sayre

The community . . . is . . . made up of persons and families who trade or associate in a common center, who plan and work together to satisfy a substantial part of their common needs and interests, and who have a considerable degree of common standards. Among the members of such a community there is general personal acquaintance and personal relations, and a feeling that they are sharing risks and opportunities.

—Betty Douglass and Jean Luce

The discovery of the Kingdom of God within me is the first step . . . then I may be able to obey the command to love one another. And that is community.

—*The Community Broadsheet* (London)

I like to use that word "community" to include any group of people living together who, when taken as a unit, express a personality. It implies a common thread in both thought and action which is above anarchy, but which is not regimentation. It comes into being through association, through sympathetic understanding, and through cooperative living. It gains the right to be called community through gradual change, and it continues to exist only as long as gradual changes take place.

—Franklin Briggs



Has the Community a Future?

YES—IF WE REBUILD IT ON A HUMAN, NOT AN ORGANIZATIONAL, BASIS

Baker Brownell

IN this age of vast disasters the human community is the main casualty. It declines without protest, claim, or highly publicized lamentations; but the loss, if it becomes complete, is final so far as human welfare is concerned.

Survival of the human community, at least in some form, is usually taken for granted, and to say that it is not surviving in the Western world may seem exaggerated. Never before has social organization been so extensive in range, so powerful in action and control, so subtle in its interrelationships. It might seem that the human community, far from being moribund, is, on the contrary, both advancing in scope and becoming more intensified. But the community is more than just organization; *it is a certain kind of organization that is antithetical, I believe, to those social and industrial tendencies, such as mass production and urban aggrandisement, that are called modern.*

THE community is a relatively small group of people closely interrelated in most or all of the major functions of social life. Its scope is within the human measure and acquaintance; and because it is fairly complete as a living cooperative whole, a human being in it is not broken into specialized fractions in his functional activity, as he is in modern large-scale organizations, nor is his personality dispersed into a number of divergent and often conflicting fragments. *The community involves the whole life of its members.* These members in turn are related to each other as whole beings, in contrast to the system of highly specialized and segregated partial contacts that marks "modern" social organization.

Only small communities can satisfy these all-important conditions of human association. They attain a kind of good totalitarianism or functional completeness measured in terms of human beings that is quite impossible in the huge corporational, national, or global organizations now in being or projected. In the modern world these small communities in great part have been destroyed, and no modern equivalent takes their place.

WHY is the loss of the community so serious? First: *Human freedom can be realized significantly only in the small, cooperative community.* With the decline of this community, human initiative, inner discipline and responsibility are replaced by the inevitable compulsions of great organizations, by external control, and the necessity of fitting accurately the human part into its organizational place.

Second: *The integrity of a man's life is dependent on the small, free community.* Only there can he live as a whole man in the sense that the pattern of activities and functions of his life is coherent, unified and dynamically one. In the great organization these functions are

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sharply differentiated and each function is likely to have a focus and control unrelated to those of other functions. Thus a man seeks the big city for his business, the suburb for his family life, the north woods for his formal recreation, Atlantic City for his conventions, the golf course, the hotel, the road-house, and numerous other centers of activity quite unrelated to each other. In these his contacts are partially or wholly anonymous.

Third: *Only in the small community can experience be direct and creative in the more significant areas of living.* Life in great organizations is necessarily vicarious to a great degree, secondary, symbolic. A man specializes in one fractional function of life and buys the rest. His arts and sports, even his religion, become mere spectacles produced by experts. He loses participative capacity; his experience becomes derivative, second hand, and society decays. A man's freedom, integrity and direct, participative experience are thus deeply involved in the community pattern of life.

THE war thus far has been an exasperation of conflicts and stresses that were already in operation before formal war was declared. These tendencies, expressed so violently in war, are for the most part inimical to the survival of the community. The postwar world probably will not encourage its revival. The community will continue to decline. With it will disappear democratic self-reliance and the essential, human emphasis of Christianity. The outlook for man's welfare is not very bright.

On the other hand there are modern instruments available, both social and technological, with which the true community can be built. We may not use them, but they are there. I refer to modern agencies of social and industrial decentralization, agencies of human as opposed to organizational emphasis. If we have will for a good life and use wisely such devices as the T.V.A., the small rubber-tired tractor, the internal combustion motor, the community locker service, the new household productive appliances, local shop and craft machinery, modern subsistence homesteads and family farms, we may recover the community in modern terms and find a free, secure, and functionally expressive life.

But unless we will to reverse the accepted trend, and educate our young people to accomplish it, the vast flow of events will carry us on to further failures and final disaster.

Small Town Careers

VILLAGE VOCATIONS OFFER SERVICE AND SECURITY AT GRASSROOTS OF SOCIETY

Arthur E. Morgan

IF immediate income is important, most people do well to work under direction in large organizations. If one wishes to work eight hours a day and then be free from responsibilities, he had better not go into business for himself. To become successful in one's own business, even on a small scale, often is a long, difficult job. Why, then, should one consider going into business for himself or herself in a small town?

First, *Some people have plans for their lives which can best be fulfilled if they are their own masters.* Some have set for themselves exacting standards of conduct and social service, and wish the independence necessary to maintain those standards.

Second: *Some young people have become aware of the very great importance of the small community in our national life.* They realize that small communities supply the population for our cities, and in the long run determine national character, and they want to live and work in the small community where society is born and develops its strength, rather than in the city where it grows soft and is buried.

Third: *While a few persons have great economic success in the city, for many others city life lacks security.* One who becomes economically established in a small community may see his resources accumulating around him. He can live moderately as often city men cannot. As he gets along in years and does responsible work, his reputation becomes established and his services continue in demand. One working on a salary in a city finds it difficult to get a job after fifty, whereas the man working for himself in the country at that age is coming into the best of his reputation and business.

I HAVE written as though life after the war would go on without extreme change. That is a very large assumption. But quite probably the changes in small communities will not be so great as in cities. Incentives to small community life may be stronger after the war than heretofore.

Scores of new housing projects have been carried out in the war program. Some are new towns, and others are new subdivisions of existing cities. There is no clear picture of what will happen to them after the war. Some may be abandoned and the houses removed. Some others, such as those housing synthetic rubber workers, may continue, and may even increase in size.

The government might undertake to stabilize labor by a transition from war production to peace production in some of these plants. Some projects may be sold to

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private industries and gradually developed. Their future is so obscure that any estimate as to what will happen to them, or as to how they will fit into postwar development, is no more than a guess. It would not seem to be the part of wisdom to commit one's life to any one of these communities until its future is somewhat clarified, so far as public policy is concerned.

Although there is a steadily increasing centralization of business, *a large number of opportunities probably will remain for independent careers in small towns,* for independent craftsmen and workers, and for persons who have developed and who manage considerable industries. To indicate some of these possibilities I shall describe developments in a village of less than two thousand.

ABOUT twenty years ago Yellow Springs, Ohio, was a farming town with a small college about ready to die. There was one very small industry in the town, an evergreen nursery employing half a dozen poorly paid workers. A boy growing up in the village found little chance for a home-town career.

In a little more than twenty years a marked change has taken place. Two local men began selling farm seeds, and developed a state-wide business which amounts to one million dollars a year. Another citizen started a



* An Antioch College student shows underprivileged boys at a neighborhood center in Dayton how to enjoy group fun—another type of community reconstruction.

chicken hatchery which now serves a considerable territory; an organization began to raise hybrid corn seed, and now does a business over several states.

Two college boys started small printing plants. One of these began making bookplates, and now produces about three quarters of those in the country. The other little shop now prints several magazines and does a general business. A summer theater draws trade from surrounding cities.

An Antioch College boy, in the work periods of his alternate work and study program, did research in a peculiar form of metal casting, and developed a foundry which now employs 100 men. His partner built a small foundry for casting art bronzes.

A college professor developed a drying compound used in industry and in laboratories. He has a nation-wide market. Another man, in a small industrial research laboratory, developed a device which is used on all Ford automobiles and on all army tanks. A college student operated a photograph shop. After graduation he continued it and because he does fine work, people come to him from several near-by cities. A young man opened a small machine shop, and finds himself busy serving farmers and townsmen. A colored man developed a blacksmith shop for larger repair work. An antique shop does a nation-wide business by mail.

ALL these little industries, except the evergreen nursery, have grown up during about twenty years in a quiet farming village. Why did it occur in this particular community? Because the spirit got abroad that such things could happen. The college atmosphere helped, but some had no college connection, and a hundred college towns in America have no such developments.

Not only in these little industries were independent careers possible. In this village a year before the war about sixty men and women were working for themselves. There were the usual doctors, dentists, newspaper men, barbers, and auto repair shops. In addition a considerable number of craftsmen were carrying on their own business.

SOURCE

A JOB—OR A CALLING?

A man's life energy flows into society mainly through his occupation. The product of his working day is his chief social delivery. It is the carrier of his personal dynamic, the basic expression of who and what he is. This is true, of course, only if his occupation is so chosen that it is actually his own. Otherwise it may be merely some dull routine into which he has drifted in ignorance about himself or the work, or accepted under stress of circumstance, and never actually expressing the man himself. Or, occupation may be the mere frivol of a play-boy son of the rich, tragic because the resources which he embodies and controls, often very great resources, are never put into a work product or delivered to society at all.

But men and women who face the social realities of the modern world . . . often get a sense of vocation which is more than mere occupation. Some great social need lays hold of them—calls them. Some creative pioneer whom they have personally known illustrates tellingly what one person can do to further a social cause. They see society actually different at a point or two because of such pioneering. They themselves might dream a dream of social differences through the output of their own productive energies. They come to understand that while everybody has some sort of occupation, few have the call from without or the urge from within to share creatively in needed social transformations. They see that these few are they who count most.

—Eddy and Page, *Creative Pioneers*

There was a plumber, an electrician, carpenters, truckers, a paper hanger, a music teacher, a dress maker, a beauty parlor operator, a gift shop operator, a man who owns and operates farm equipment for near-by farmers, a stone and concrete mason, and other independent workers.

Varied as are the activities, the possibilities are by no means exhausted. As products or services are sold abroad, more money comes to the community to pay for local services. A small laundry, a local bakery, and a local dairy probably could succeed.

New fields will open to persons who will pioneer. A man and wife might take over an old store building and operate a recreation center. Probably parents would pay monthly dues to have their children well cared for. A local bookkeeping service, for the benefit of local merchants, farmers, and others, probably would pay. In some communities large, old residences could be made into convalescent homes for people not ill enough to be in hospitals and not well enough to be at work. Sometimes a nursery school is feasible.

I HAVE mentioned only a few of the career possibilities in small communities. Each community has its own, because of its peculiar need or because of the presence of raw materials or other favored circumstance. A small town service that is thriving in one community may be wholly lacking in another, not because it is not needed, but because no one has prepared himself to fill that need.

An independent career in a small community is important, not just because one can make a living that way, but because it may provide a foothold for a way of life in some degree independent of the mighty social currents sweeping our country. Perhaps during coming generations people of strong convictions and of spiritual purpose may have an uphill road. Some of the most precious values of our cultural inheritance may best be preserved in quiet places, as the Swiss mountain valleys preserved the essence of democracy through the Dark Ages, or as, through centuries of conquest and violence, the villages of Palestine preserved the ethical standards which the civilized world prizes so highly.

A COMMUNITY NEWSPAPER

I would voice the obligation I feel to really know this community and to understand it sympathetically. The obvious fore-front of newspaper activity is the inclusive coverage of news, the accurate and objective reporting of events, and the maintaining of departments with ideas and facts from far and near for the stimulus of the readers. But the most skilled carrying out of these duties will lack something unless accompanied by a community sense based on definite acquaintances distinct from the recording of news. . . .

A newspaper and its editor cannot shirk the responsibility of leadership. In the exercise of such leadership they may feel led to encourage some tendencies among us and to discourage others. . . .

—Earl C. Hamilton, *Yellow Springs (Ohio) News*

Service Beyond College Walls

STUDENT DEPUTATIONS TO NEARBY VILLAGES PART OF CHRISTIAN EMPHASIS

Laurie Eubank

IN blue jeans and in Sunday suits, on step-ladders and in country pulpits, students of Denison University, Granville, Ohio, are learning the real meaning of community service. All of the service activities of the campus have been coordinated and expanded this year in a new Christian Emphasis experiment being financed by the Danforth Foundation and the Baptist Board of Education. Having as its goals increased religious awareness and deepened social consciousness, the new program provides opportunities for students to translate their religious idealism into action.

A panoramic view of some of the community projects in this new program, which are individually sponsored by the YWCA, YMCA campus social groups, Deni-Sunday, and other independent organizations, shows the variety of needs that have appealed to students during this school year.

Beginning in their own college town of Granville, Denison students have found ways of helping with local needs. When it was learned that a number of families in the township were financially unable to purchase adequate health foods, the entire student body opened up a Vitamin Bank in which they deposited hundreds of cans of fruit, soup, and vegetables to be withdrawn throughout the year as specific needs arose.

When girls found mothers tied to their homes because they could not get anyone to stay with their children, they opened a nursery in a local church two afternoons a week; and the YWCA volunteered to relieve mothers of their children each Sunday morning so that church attendance would not be impaired. When the King's Daughters reported eighteen elderly, bed-ridden patients in Granville who would enjoy contact with the college, eighteen students undertook regular visitation and have formed deep friendships as a result. When Scout leadership reached a low ebb, as advisers went to defense jobs, ex-Girl Scouts from the college rallied to the local need. One sorority which has for years had a national project for helping the blind, has just learned of several visually handicapped persons in Granville and they are discovering ways to enrich the lives of these lonely, sightless persons. To the local school, two groups have contributed money for the purchase of health foods for needy children. At Christmas time, of course, special parties and toy collections were sponsored to help provide a real holiday for those in the township.

TO the Newark Community House in an industrial town seven miles from Granville, hundreds of underprivileged children come daily for after-school recreation.

.... is Director of community service activities under the Christian Emphasis program at Denison University. She believes that "college Christian service in needy communities is perhaps the best way of expressing our religious idealism during the days in which religious goals are being established for life."

The house, a rather old structure badly in need of reconditioning, was given to the community in September, to be financed by the local War Chest and the WPA. With the discontinuance of the WPA and a lack of youth leaders in Newark, Denison students have taken over much of the recreational leadership of the House, including classes in cooking and homemaking, sewing, crafts, dramatics, folk dancing, and organized games four nights a week and Saturday afternoons.

In addition, they have mounted stepladders to repaint the walls, to fill with putty holes in the plaster, to remake curtains and repaint and cover furniture. Insofar as it is possible, they have tried to work *with* rather than *for* the Newark children so that they will really have a feeling that this is a *community* project. In Newark, also, college students are acting as hospital aides on Saturdays.

IN rural communities, too, Denisonians have found ways to translate religious idealism into social action. On the farms in the fall, dozens of college students donned blue jeans and picked apples and pulled turnips to "save the crop." In one isolated rural town where morale and finances are extremely low, and where teen-age children have no recreational outlets, University girls have helped start a club. Although each time they have to walk a mile and a half from the bus line to the town, they have been thrilled over the community spirit that has been aroused

* Several Denisonians survey student contributions to the "vitamin bank"—for the needy of Granville.





• To "save the crop," Denison students helped nearby farmers pick apples and harvest vegetables.

as a result of their weekly visits and lessons in home nursing, and hobbies.

Perhaps the most successful rural projects have been the visitation of student teams to small communities for the weekend, after the manner of Lisle Fellowship groups. Mixed groups of girls and boys leave the college on Saturday afternoon for nearby villages of from 300 to 600 inhabitants. There they lead community parties, conduct church and Sunday school services, lead panel discussions on such subjects as democracy, religion, and race relations, and become a genuine part of the communal life for those few hours. Working closely with the ministers in these areas, the students find that the experience is mutually enriching. Requests have come in for similar visitation in several other communities.

Denison students have saved state sales tax stamps for the Oenida Mountain School in Kentucky, have visited a civilian public service camp, and have contributed generously to the Red Cross, the W.S.S.F., and the W.S.C.F. In it all they are discovering college years are not times of isolation, but rather of great opportunity for learning to become a part of a Christian community that reaches beyond college walls.

SOURCE

HEARTLESS WORK?

.... Another Tipó school even larger than the other. Again, from nine until noon we played with consecutive groups in the broiling sun. At first it seems like heartless work, when the children don't know you or what you are trying to do. The individual groups and the specific children within each group tend to merge on these first days into a sea of faces that simply swim before your eyes. They look just a little bit non-plussed and a little bit frightened, but evidently feel that it is their duty to keep on playing with these strange, smiling gringos.

The second time we come everything is changed. I think they sense that we aren't trying to force them to work with us and that what we really want is to have a good time with them. We don't order them around, we ask them for their cooperation; we don't tell them what to play, we ask them what they would like most; more often than not we don't tell them how to play but ask them to direct the group.

Communities differ—some know many games and play poorly together, and some know none and we have to instruct them in new ones. At present the score of learning and teaching is about even; we have learned as many as we have taught. But our emphasis is not on the playing of the game itself. Through playing we are teaching them sportsmanship by insisting that they play well; we are teaching them leadership by asking them for their

help in the instruction and leadership of games; we are teaching them cooperation by putting our emphasis on games that are cooperative or demand cooperation among the various members; we are teaching them to play for the enjoyment of playing rather than for the score at the end of the game; finally, we are teaching them games that can be played without the use of equipment so that when we leave they will know games and methods for playing games that don't depend on equipment that is all too often not there.

—Members of AFSC Volunteer Work Camp,
Torreon, Coahuila, Mexico

BODY AND SPIRIT

Can we achieve today both security and freedom? Can we build a home for both body and spirit? That is the persistent question. Perhaps there is no other answer than that which came from Christianity to the Graeco-Roman culture crumbling in spite of able administrators who endeavored in vain to save it. Their technique relied on violence. The Pax Romana was a truce. Modern governments are endeavoring to save us by force today, but salvation may come, as it came before, not from political or social mechanisms but from a divine-human society like that of the early Christians, a community which shall slowly develop through ages ahead, whose seeds are already sprouting in the fertile fields of life.

—Howard H. Brinton, *Divine-Human Society*, the William Penn Lecture for 1938

USEFUL TRANSITIONS

Nor is there anything final in relation to creative pioneering about the setting of one's life. Even a compulsory location, provided only one is not cut off from human needs, may be the scene of creative work. Just because Alice might have to stay home for awhile after college, she need not be a mere "Alice sit by the fire." How does she stay at home? To what ends does she sit and maybe knit by the fire? Does any product, wool socks, or warm friendship, or fresh ideas, get across to her fellow adventurers in lonely distant posts, or "over beyond the tracks" in her own city? Pioneering spirits at the home base have their indispensable share as anyone who ever got wool socks in the trenches, or a real letter of friendship in a forest rangers' cabin, or a new book in a mission hospital, well knows. Whatever one's abilities, type of vocational interest, temperament, or location, it is not these but rather one's social goals and the persistence of one's concentration upon them that are essential for high vocation. If, however, one's life is unavoidably tied to something which is for him merely an occupation as his means of livelihood, or if he is temporarily out of work, then he may put into his chosen cause as an avocation the same spirit and sharing to the limit of his time and powers as he would if it were his chosen vocation.

—Eddy and Page, *Creative Pioneers*

An Educational Community

PENDLE HILL STUDENTS SEEK NOT ONLY MEANS, BUT MEANING, OF LIFE

Howard H. Brinton

NOTHING is older in human history than the educational community. Throughout most of man's career he has lived in closely integrated groups, such as tribes or families. To live in such a community is to be educated in its characteristics. Such education becomes far more ingrained than does the acquisition of facts and the ability to reason upon them. It is an education of feeling, of emotion, and of intuition—an education of character.

Facts and ideas acquired through books and lectures by methods peculiar to modern schools affect only man's outer shell. *The oldest kind of education affected the depths of man's being and the hidden springs of his will.* It gave him a way of living which had meaning and significance.

In contrast to these ancient methods, modern education, particularly in its higher reaches, reflects the individualism, the mechanization, and the competitive character of modern life. It treats man as if he were no more than a critical, analyzing intellect. The unseen roots of his being are, in the main, ignored. *The student accumulates a mass of information which may be useful in the "how" of earning a living, but which is often irrelevant to the "why" of life itself.*

Science presents us with powerful tools. But science speaks no prophecy regarding the kind of life which these tools should construct. Economists, sociologists, and philosophers present us a variety of theories so contradictory among themselves that they tend to make all theories seem relative and futile. Not long ago it seemed obvious that, as more and more knowledge accumulated and was imparted to the oncoming generation through

. . . . is Director of Studies at Pendle Hill, which he describes in this article. He and his wife, Anna Brinton, who is Executive Director, came to Pendle Hill in 1936. Howard Brinton studied at Haverford College, received his Doctor's degree from Harvard, taught mathematics at Guilford College and religion at Mills College. He directed child feeding in the plebiscite area of Upper Silesia in 1920-21. He is author of *The Mystic Will, Creative Worship, A Religious Solution to the Social Problem, Divine-Human Society, Quaker Education, Sources of the Quaker Peace Testimony, and Guide to Quaker Practice.*

education, the world would become better and better. Now many persons doubt this and wonder to what else they can possibly turn.

THE trouble is not with education as such, but with our present educational methods and objectives. It is time to make a fresh start along the most primitive and obvious lines. Such a new start was made in the Middle Ages when the universities of Europe began with small groups of scholars who lived communally, helping one another and calling in such authorities as could give them help. The scholars studied "divine arts," "liberal arts," and "useful arts" which centered respectively in "chapel," "library," and "hall." These efforts took in the whole of man's nature, recognizing spirit, mind, and body as they have developed in unison in a setting of community life. To these educational precursors our modern intellectualized type of education would have seemed to omit two of the most important elements in human life—divine worship and physical work. Without its setting between the *super-human* and the *sub-human*, the *human* is isolated and loses its meaning.

If another such educational beginning should be made today, perhaps it might be along the lines now practiced at Pendle Hill, a center for graduate study at Wallingford, Pennsylvania.

PENDLE HILL was founded in 1930 by a group of Quakers for persons of all faiths. Many of these Quakers were interested in the work of the American Friends Service Committee, which is engaged in relief, reconstruction, and similar activities here and abroad. The Society of Friends believes that service outwardly directed should arise out of inwardly directed spiritual exercise. Pendle Hill was founded as a means of developing the inward as well as a means of preparing for the outward. But its aim is more than to furnish a means of preparing persons to improve the world. Pendle Hill seeks to present a way of living which is an end in itself. There is no simple definition of such an end. Each suc-

A Pendle Hill Student Speaks

One student recently called his term paper "Walk Freely Through the Universe," and told us that our community here at Pendle Hill was planned by a Quaker group as "a place where each man who comes can find out for himself **how he can be what he should be now.**" It is true that whether we are writing, or dishwashing, or picnicking, or sweeping, or working in a Negro playground, or attending lectures, all of us are learning to make contact with a reality beyond appearances. Our study and reading is no longer done to fulfill requirements nor to make an impression, since we have no examinations nor degrees; instead, it is at last done to increase our usefulness as human beings of varied ages, races, religions, nationalities, colors—yet all of us basically the same in attitude as we live here together in a creative group.—**Mildred Brown.**

cessive group of persons residing at Pendle Hill develops its own peculiar qualities and, in a measure, discovers its own objectives.

Pendle Hill's equipment includes three buildings on eight acres of lawns and gardens. In general, from forty to fifty persons are in residence. No sharp distinction exists between staff, students, and sojourners, though lecturers and other members of the staff tend to be the more permanent nucleus around which each new community of students builds itself.

The day begins with a half hour of worship based on silence, occasionally broken by spoken messages. Some students find a need for an additional period of collective devotion; others engage in more or less regular private meditation. The morning and early afternoon are reserved for work on individual projects which involve study, writing, or field work. Tea is served at four o'clock, after which a group activity such as a lecture or discussion occurs, with a second session after dinner. Individual and group undertakings are often closely related so that the whole program may become, for a time, directed toward a single topic. Occasionally the group meets together in a meeting for business to consider its life as a community. Each student is expected to center his or her attention on a problem of genuine importance and interest. The results of these individual researches are presented to the entire group, at which time one's fellow students offer aid and criticism.

CARE is taken not to force intellectual or spiritual growth by regulations based on clock and calendar. Pendle Hill is, as it were, organic. It is like a garden. The plants are allowed to grow at a rate peculiar to the character of each one and are not mechanically stretched or pulled. The standard is qualitative, not quantitative. A student may acquire only one new idea, but even that is worth while if the idea be one by which life may be lived. *Silent brooding and expectant waiting may be as important as frantic haste to finish tasks assigned.* Grades, credits, examinations, and degrees are not used as incentives to effort, because they are incommensurable with the kind of results sought.

Yet outward evidence of work completed at Pendle Hill often appears in publications or in credits or degrees granted by other institutions. Students sometimes carry on part of their work at the neighboring institutions of Bryn Mawr, Swarthmore, or Haverford Colleges, or the University of Pennsylvania. Recently a student holding

a major scholarship in the Curtis Institute of Music has come to live at Pendle Hill. At present representatives of nine different racial or national groups are in residence.

Because Pendle Hill is a small community which might become ingrown, it is important that contact be constantly maintained with the world at large. Each student is expected to spend a day or more each week assisting with an outside project, such as the work of some social agency in a nearby town or city. Reports on this activity are presented to the group. Not only does Pendle Hill go to the world around it, but the world also comes to Pendle Hill. Visitors from far and near make available their knowledge and experience. Special conferences from time to time bring interesting people for longer or shorter participation in the residential life.

MOST of the regular work of maintenance in kitchen, house, garden, and office is carried on by staff and students together. By this means physical activity is added to the spiritual and intellectual activity. Not infrequently staff members work under the direction of a student with more experience in a given chore, or unsuspected proficiencies come to light during unusual activity. The comradeship is free and easy, intimacy is not forced, and in many instances lasting friendships develop. For creating a genuine sense of community life no circumstance is more valuable than performance of a common task. Some of the most valuable discussions take place while students are washing dishes or stuffing envelopes. The sense of community is carried still further by the presence of married students. Several babies or older children, as well as elderly persons, round out the ages of man.

The issuance of a Pendle Hill pamphlet or bulletin often enlists all hands and many brains. Thus, students become partakers in one another's labors, and a single effort brought to completion may be a genuine production of the whole.

Play is not omitted from the program. Recreational exercise is added to the toilsome arts. Skill in athletic games is not despised. Intimate knowledge of nature is a proved part of man's best training. Pendle Hill's situation is favorable to familiarity with many aspects of natural science.

Persons may come to Pendle Hill for varying lengths of time, for a whole year, an autumn, winter, or spring

(Continued on page 50)



Colleges Can Be Self-Supporting

INTRAMURAL PROJECTS OFFER FINANCIAL AS WELL AS EDUCATIONAL VALUES

Ralph Borsodi

COLLEGES and universities are not merely educational institutions; they are also *communities devoted to education*. To organize and conduct a college as if it were only an educational institution is to overemphasize the functional, and to underemphasize the human equations involved. It is impossible for a college to achieve its educational purpose without the creation and maintenance of a college community.

The degree to which community life of any group should and can be developed is determined by the nature of the purposes of the group, and the extent to which common activities by the members of the group further the purpose of the group. In general, community life is highest—as in a family—when communal life is intensive on four planes—physical, social, economic, and legal.

IN a college a group of persons is related to one another first of all by the common purpose of furnishing or obtaining college educations. To what extent will this common purpose be furthered and to what extent hindered by developing the community life of the group, particularly on the economic plane, through increasing the number and intensifying the activities of its intramural economic enterprises, and by making the group more autonomous financially and less dependent upon money-income and money-gifts from the community at large? High degree of development of intramural economic activities contributes to the college's primary purpose, and too low a development makes education—the drawing out all the potentialities of a person—impossible.

It is equally important in regard to college finance that there should be in a good college a more intimate legal and political life—more participation on the part of students and teachers. Too often the legal and political relations of the students, teachers, and college are on a commercial, buying-and-selling-of-an-education plane, and on that plane a minimum of education will be furnished. When the teacher becomes a mere hired employee he is tempted to substitute, in effect, the objectives of those who hire him for his inner obligation to truth.

OVER the long vista of college history, it is not inaccurate to say that for the most part colleges have met the problem of finance by obtaining funds by grants, donations, and appropriations from the predominant vested interests prevailing from time to time. The obvious disadvantage in this is that it tends to make colleges more or less subservient to those interests, which, in turn, quite naturally come to regard the colleges as having been set up for furthering, promoting, or at least conserving, those interests. Whereas once the church was the source of college finance, now it is more accurate to say that the financier dispenses wealth, though a growing re-

... was a consultant economist in New York City until he and Mrs. Borsodi in 1936 founded the School of Living at Suffern, New York—a community living and research center. A leading advocate of small-scale, non-urban, family living and planning, he is on the editorial board of *Free America*, a magazine of decentralist culture. Mr. Borsodi has written *Flight from the City*, *This Ugly Civilization*, *Prosperity and Security*, *Agriculture in Modern Life*, and is expecting to publish soon *Education and Living*, a comparison of Mexican agrarianism with American industrialism. This article is a summary, furnished by Mildred Jensen Loomis, of an analysis made last year by Mr. Borsodi for Stringfellow Barr, president of St. John's College of Annapolis, and entitled, "A Study of the Potentialities of the Intramural Economic Activities of Colleges."

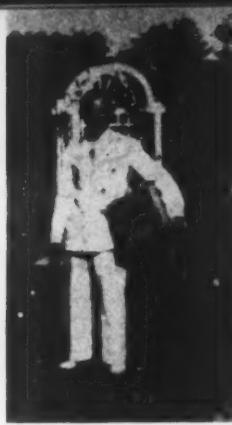
course is for the college to turn to the vested interest represented by the state. Such trends have subjected education to a theological, commercial or political bias.

Not only must the college run the risk of selling its birthright for a mess of pottage in the practice of soliciting funds from the community at large—which is in effect from the predominant vested interests—but it faces an added hazard. Colleges have tried to make their bequests adequate and their future secure by investing their endowments in stocks and bonds. Their dependence is largely on this monetized economy, which, as everyone knows, is subject to the ravages of our recurrent depressions and business cycles. Inevitably the central problem of college finance, as carried on today, becomes that of guarding itself against the business cycle. Unfortunately, there is no reliable way of guarding against it so long as the college enterprise remains enmeshed in the monetary economy.

The integrity of teaching and the financial security of the college itself add weight to the suggestion that colleges turn in the direction of creating funds and goods within the college community itself—that colleges develop through cooperation their own community financing, production, and distribution.

ONLY one thing will protect college endowments and investments in a period in which currency is inflated or the monetary unit repudiated, and that is the shift of investments from stocks and bonds to tangible, productive property, the actual produce of which can be consumed by the college community. No amount of inflation can affect the real value to the college of a house owned by it which can be used to furnish shelter for some member of the faculty. Then shelter could be furnished the teacher even when cash was scarce.

To develop the potentialities of community coopera-



• After commencement each spring, Lees-McRae College in western North Carolina becomes Pinnacle Inn, a mountain resort hotel at which this bell boy, together with perhaps eighty other students—and the college—earn much of their expenses for the school year. . . . At Berea College in Kentucky, students apply for part time jobs in the college-owned industries. The student cabinet maker and candy kitchen coeds, above, are accumulating "labor credits" which help pay tuition, while the college derives income from the sale of their products.

tion, all the desirable instrumentalities of the present economy must in some way be created for use within the community economy. Every single project recommended here has been tried, many in thousands of instances; they have worked successfully when put into operation on a small scale and by groups with little experience; they do not demand an unusual technical and managerial capacity. Some have failed but the risk of failure is reduced when the group which initiates them is homogeneous and commands the loyalty of its members—a loyalty which may be confidently looked for within most college communities. Various projects fall into three groups:

1. *Social and cultural projects* are, for the most part, already encouraged by colleges as "extra curricular" activities—most of them operated by clubs of interested students and teachers and not directly by the college administration. All of them, in my opinion, might better be transferred to clubs or "guilds" chartered for the purpose, including:

Sports and athletics (Could be divided among any number of clubs or guilds, depending on the number of students.); Dances, dinners and other social events (Fraternities are clubs which come into existence for this social need.); Dramatic, Operatic and other Theatrical Performances; Singing, Music and Concerts; Movies; Lectures; Art Projects and Exhibitions; Publications (college magazines, newspapers, year books, and books).

2. *Economic projects or enterprises* would be formed by groups within the college community who believe that cooperation would enable them to satisfy their economic needs and desires more effectively. These projects would enable the members of the community (a) to save money, (b) to obtain better food, housing and supplies, and (c) to increase the volume of and opportunity for student work. Among them are:

Housing and Boarding projects; Stores and Markets; Stationery and Supplies Stores; Book Stores; Sports Goods Stores; Music Stores; Coffee Shops, Soda Fountains; Auto Service Stations; Printing and Mimeographing Plants; Insurance Agencies; Coal and Oil and other Fuel Supplies; Laundries; College Farms.

3. *Four administrative and fiscal projects* are probably essential to the full development of the potentialities of this program—that is, projects which would facilitate the organization and operation of all the projects. At the same time these would relieve the administrative and teaching staff of the college of the heavy burden of ar-

ranging and supervising all details which would otherwise fall upon it. These include:

(a) A committee, of either the board of trustees or of the faculty to be known perhaps as *College Charter or Guild Committee*. (Either trustees or faculty can appoint such a committee to which each group can turn for a charter authorizing its project, otherwise groups will have to go to the expense of incorporation—or do business subject to risks of unincorporation. Some faculty member might sit on the board of each new project, the affairs of which would be subject to college audits and revocation.)

(b) A *Central Bank*, perhaps to be chartered under the name "____ College Central Intramural Guild." (If funds brought to the college by students and grants, and paid out by the college for salaries and wages, are to be kept from immediate dissipation in outside monetary economy, a college "scrip" becomes almost essential. To furnish this scrip and to retire it, a central bank of issue might be chartered.)

(c) A *Deposit Bank*, perhaps to be chartered under the name "____ College Deposit Guild." (Many students and faculty have checking accounts; a simple bank of deposit could be organized for convenience of individuals, for accounts of cooperative projects, which would accept scrip and honor checks on it.)

(d) A *Credit Union*, perhaps to be chartered under the name "____ College Credit Guild." (A credit union is a savings and loan bank the business of which is restricted exclusively to its members. Students and faculty could deposit savings and create a loan fund for use of students and projects on the campus.)

Some American colleges have made extensive progress—perhaps beyond the limits of desirability for the average college—in establishing and conducting enterprises which would help support their students. Lincoln Memorial College, Harrogate, Tennessee, operates a public utility plant. Washington Missionary College, Washington, D. C., does a large commercial printing business. Southern Junior College, Collegedale, Tennessee, has a silk hosiery mill, a furniture factory, a printing plant, and other industries. Berea College, Berea, Kentucky, operates a broom factory, a hotel of 71 rooms, an extensive farm, a sewing plant, and numerous other enterprises for which students work, the products of which are sold to the general public and from which the college has made annual profits as high as \$40,000. In Black Mountain College, Black Mountain, North Carolina, all of the enterprises—including the college itself—are operated by a single administrative staff set up on a student-faculty cooperative basis.

WHAT about the educational values of the economic activities of a more or less autonomous college which reorganizes its economic and financial policies into a community pattern?

(Continued on page 40)

A Co-op Village

CONSUMERS ORGANIZE TO REVIVE ECONOMIC LIFE OF RESORT COMMUNITY

Jack McLanahan

THE ultimate goal of the cooperative movement goes far beyond the desire and need to remodel economic institutions, as necessary as they may be for foundation stones. *Building cooperative communities* is the broad aim—communities in which the people will work together, share together, and enjoy the fruits of their labors in creative living.

The use of cooperative techniques is bringing just such communities into being. Case studies could be offered from almost any section of the United States. The story of Chisago City, Minnesota, is typical of how community life can be transformed through the application of cooperative methods.

Dig into the history of Chisago City and you will find that it came into being as a resort town back in the days when it was an event to drive thirty-five miles from Minneapolis for a week-end fishing party. It flourished as a resort community until the levels of the surrounding lakes began to go down. As the water line receded, so did the economic life of the area. Within a few years Chisago City had become again only a cross roads town of a few hundred population where the farmers drove in on Saturday nights to do their trading. There was no longer a focal point of interest to hold it together as a community. It was only a collection in one geographic area of some stores, garages, filling stations, a bank, a number of houses, and many scattered farms.

About this time the farmers of the area joined in their first collective undertaking. They organized a cooperative creamery to process their milk and market their butter. Some years later these same farmers established a cooperative to provide themselves with gas and oil, farm supplies, electrical appliances, and many other items. Chisago City residents, likewise needing many of these same items, became members of the cooperative. Then cooperative auto and life insurance services were provided,

.... is Educational Secretary of the Cooperative League of the U.S.A., with offices in Chicago. He took undergraduate work at Yale and the University of Chicago. While associate secretary of the Campus Y.M.C.A. at Northwestern University, he helped organize a cooperative buying club. In 1937 he spent four months studying cooperatives in Europe, following which he served on the staff of Midland Cooperative Wholesale, Minneapolis.

a credit union was established to take care of financial needs, a livestock trucking service was added, and a few months ago a privately owned grocery store was taken over by the co-op. Thus, in little more than a decade, the people of Chisago City have set up their own cooperative institutions to serve almost all of their economic needs. They have built a new economic system in their trade area.

NOW, the mere fact that a number of economic institutions have been set up is not important in itself. The significance lies in the cooperative principles on which these institutions are based. From the start everyone in the area has been invited to join and take part in these cooperatives. After becoming a member everyone has had an equal voice—one vote—in making all decisions. All money above cost of business operations has been paid back to the people of the community on the basis of their use of the various institutions. Cooperatives thus have brought the people of the community together and have given them a basis on which they could unite their interests.

They have established democracy in economic life, and they have given everyone an opportunity to vote on how the economic life of the community should be run—just as they have always had a vote in how their political life should be run. Co-ops have increased the income of

* This streamlined building, with a store and auto service station, is headquarters of the Chisago City (Minnesota) Cooperative Association. At right is a scene from the play, *Toad Lane*, story of the founding of the first cooperative store by 28 impoverished weavers in Rochdale, England, in 1844. Neighborhood study-action groups of the Chisago co-op staged the play.



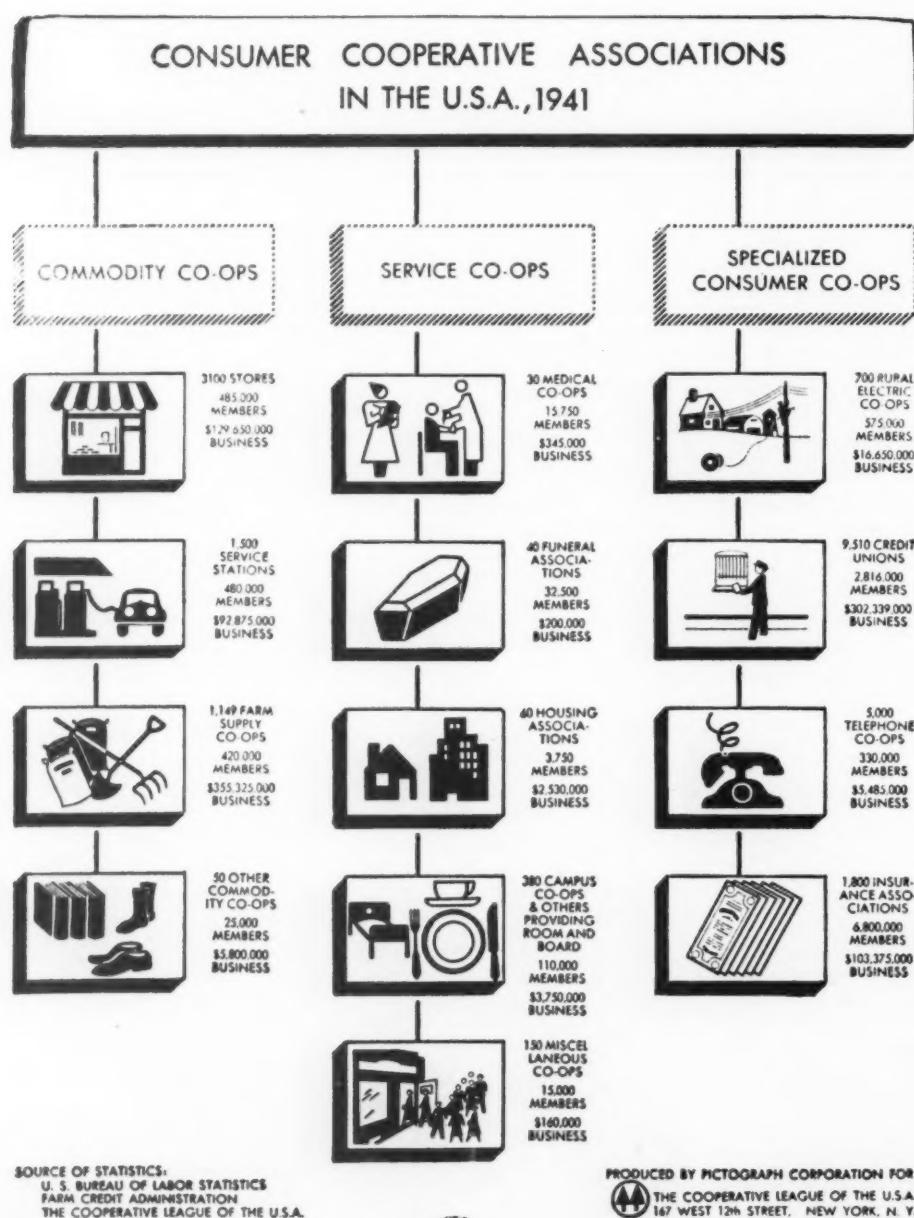
the area by keeping at home the profits that ordinarily would have gone out of the community. This money has done much to raise the standard of living of the area, and, as the co-ops grow stronger, will make it possible to increase and enrich the cultural life.

During the period in which these economic institutions have come into being at Chisago City, other activities have been set in motion. Neighbors have been meeting in each other's homes to study this cooperative movement and find out how they could develop and make it of greatest service to them. The abandoned and dilapidated community hall was cleaned up by the co-op members and is used frequently for "open-house" nights and special occasions. It has become a recreation center for people of all ages with folk and square dancing, dramatics, and old time visiting featured many times a month.

C OOPERATIVES are transforming Chisago City as they have been transforming hundreds of other communities. They are doing it, not automatically, but because certain people in these villages and towns have become convinced that here is a method by which real communities can be built. Taking this technique, they have stirred up others, stimulated the people to think and act.

Thousands of places in the United States are waiting for this same kind of leadership. Cities, towns, and villages are crying out for people with vision—doctors, teachers, and business people—who will go into these centers and, using the methods of cooperation, help the people create for themselves a true cooperative community. As one by one these areas are made into attractive and appealing communities—places where people *want* to live—we will begin to see a renewed and reawakened America.

SOURCE



A FRIENDLY BUSINESS

Cooperatives are business enterprises owned and operated by the people they serve.

Here is a new-old business, a friendly business.

It had its roots in ancient Egypt when the people worked together to gather crops in the good years to insure them against the bad.

It reappeared in the guilds of the Middle Ages when men worked together to produce the goods they needed.

It took its modern form in Rochdale, England, in 1844, when 28 weavers saved a few dollars each to establish the first "Rochdale" co-op store. From Rochdale has grown a network of consumer cooperatives which, before the war in 1939, served 73,000,000 members in 39 countries.

—Wallace J. Campbell, "Consumer Cooperatives in America"

MAN IS COMMUNAL

How can the consumers get together? The fact is that we are together already, only we do not seem to know it. Man does not and cannot live unto himself. He has always lived, and will do so in the future, in society. Community life is the only life with which we are acquainted.

—M. N. Chatterjee

A SENSE OF THE WHOLE

Within the flickering inconsequential acts of separate selves dwells a sense of the whole which claims and dignifies them. In its presence we put off mortality and live in the universal. The life of the community in which we live and have our being is the fit symbol of this relationship. The acts in which we express our perception of the ties which bind us to others are its only rites and ceremonies.

—John Dewey, *Human Nature and Conduct*

Planning Tomorrow's Towns

ARCHITECTS ANTICIPATE STREAMLINED, LIVABLE NEIGHBORHOOD CENTERS

Donald M. Macpherson

WHEN we mention the world of the future, a variety of fantasies immediately flashes into our minds. We think of the numerous movies, cartoons, and models which attempt to predict the world as it will be fifty to 100 years from now. Actually, so many factors are to be considered that anyone who attempts a prediction very far into the future must rely almost solely on intelligent guesswork.

Some things we do know, however. The builders of tomorrow's communities cannot blithely throw away today's successful communities which represent large investments. Therefore, the points at which the greatest changes will be seen are newly expanding population centers and the blighted areas of our present cities which must be rebuilt.

Probably the best examples of community planning will be seen in the housing which is being erected for workers in new defense industries. The war has caused many huge industrial plants to spring up all over our country. Many of these plants are not near urban centers and many others which now draw their labor from nearby cities are not easily accessible. If these factories are to be saved and converted to peace-time industries, they must be provided with nearby, pleasant, and comfortable living quarters. Since most of these communities will be starting with no existing facilities to influence their development, they should—and probably will—take advantage of the most advanced thought regarding community planning.

*E*XISTING cities will not disappear, nor will they change very rapidly because of the huge amount of capital required to rebuild any but the worst of the blighted areas. It is very probable, however, that the new developments both in the cities and in the newly forming towns will tend to grow along "neighborhood" lines. I am considering a neighborhood as that portion of a town or city which groups itself around a school. Let us look at the characteristics of some of the new communities—features which will be repeated many times in future plans.

Since it has been found more economical to make our schools fairly large in order to distribute the cost of teachers, building, and equipment, the neighborhood might include approximately 5,000 people. The area would be adjacent to or surrounded by main highways. None of the streets within the development would cross a highway except through underpasses. Main streets for circulation through the project will lead from the highways to all parts of the community, with the residences facing upon smaller streets which "dead end" at turning circles. This arrangement guarantees the home owners freedom from traffic and noise, for the only reasons for using the residential streets would be to visit at one of the houses.

Each neighborhood of this size can support its own stores, theater, bank, and churches. The school, used as the determining factor in choosing the size of our community, should also be

SOURCE

F. L. WRIGHT'S BROADACRES

If it ever becomes a reality, "Broad-acres" would have no smoke, for coal would be burned at the mines and power wired from there. All houses would be alike in quality, but not in size: they

would be designed for living rather than display. Every citizen would have at least one car and except for 200-mile-an-hour monorail trains, railroads would be eliminated. Long distance motor transportation would be concentrated on great

.... was graduated from the University of Pennsylvania School of Architecture in 1937. A registered architect, he worked in an architect's office until last fall. He has been active in Epworth League and Youth Council work, and now is in Civilian Public Service.

the social and cultural center of the neighborhood. In the evenings the school playgrounds could be used by adults for baseball, quoits, and other games. The school auditorium would be opened for lectures, amateur theatricals, and other group entertainments or meetings. The classrooms would be used by various citizens for a leisure time study program. This was being done in many towns and cities before the war.

R ESIDENTIAL portions of the community also will vary considerably from what we have grown to expect. The service portions of the houses will face the streets, which, we must remember, are intended only to give access to the houses. The living portions will be away from the street, facing upon a pleasant, open area between houses. By using the paths which go through these areas, one can walk to the park or recreation space enclosed in the center of the community.

The houses of tomorrow will be more compact than those in which we now live. Basements will go out of style because they cost too much for their utility value. The heating system need not be down in the basement because a pump or fan can force hot water or hot air to every part of the house more efficiently than heat can travel by convection. Most modern heaters are neither dirty nor noisy. Kitchen units will contain sink, stove, refrigerator, and storage cabinets all in one space-saving, sanitary piece of equipment. The housewife will take very few steps as she prepares a meal. Even the washing machine will be but a few feet away, in either the kitchen or utility room. Dining space will be separated from the living room only by a curtain, and between meals the area will be used as part of the living room.

These features will be greatly appreciated by the home owner, for many of the inconveniences of traffic, noise, and crowded conditions will have been eliminated, but he must have more than that—he must have a sense of security. This means that no community must depend entirely on one industry. The failure or partial shutdown of one factory must not cut off the income of the entire area. Each community must, therefore, be planned so that it will be near not only several factories but several types of industry.

No way of life can succeed without giving to its members a sense of security. Christianity and democracy—as well as architecture and industry—must work together to plan a way of life which will impart to each individual this sense of security which is our strongest defense.

arterial highways. Schools would be in the center of the four-mile-square unit, within walking distance for all children. Factories would create no dirt and would be scattered.

—Free America, March, 1941

In a City Community

Church and Recreation

Bar-None

THE young people in the First Community Church of Columbus, Ohio, are interested in worship, in study, in training for leadership. They are seeking to make the way of Christ the way of all people in all areas of living, not only in the community but around the earth.

This church is the center for the youth life in the community. It is a "loafing place"—a place where young people gather for fellowship, as well as a place where they may grow in all phases of Christian living. These young people are facing community problems—they worked with Negro young people of a nearby community in erecting a church building; they joined with the young people of another church in surveying a community, and out of that preliminary study a new settlement house came into being.

They were concerned with the places where young people were spending their Saturday nights, and discovered that there were ninety-two night clubs in Columbus where the programs were anything but wholesome. To launch opposition to those clubs would simply advertise them. Their solution was to provide a recreation attraction in the gymnasium of their church, calling it the "Bar-None"—no one barred and no bar. Tables are arranged around the walls of the gymnasium and in the balcony. An orchestra is provided. Dancing, community singing, a floor show put on by the young people, ping-pong, shuffleboard and other games provide the fun. Food is served, and there is a milk and soft drink bar.

In the planning of a Bar-None program fifty to 100 young people will participate—decorating, planning the floor show, and putting on the program. It challenges their creative imagination as well as provides fellowship and entertainment.

Not only do the young people come to the Bar-None on Saturday night, but they come to church services on Sunday morning. One hundred of them sing in the youth choir, many of them are in the church services, and they work in eight different youth groups on Sunday evening.

Providing a wholesome and creative Saturday night program, the young people feel, is just as valuable and just as religious as providing a devotional program on Sunday night.

—Roy A. Burkhart

- Pictures on this page are of Saturday evening activities at Bar-None, a "night club" for youth at First Community Church, Columbus, Ohio.



A Village Is My Parish

MINISTER TELLS HOW FEDERATED CHURCH HELPS PUT UNITY IN COMMUNITY

James D. Wyker

THE distinctive advantage which I as a country preacher have over my urban brother is described by the word *community*. I know the geographic boundaries of my parish around the Federated Church at North Jackson, Ohio, as accurately as any Catholic church does. All the people who live within a school bus area have a common concern in their children's school. All the people within a trade area have a common interest through their merchants. All the families within a telephone and postal area have common bonds. When the church is wise enough to establish its parish upon the same general area as these other community-forming factors, it is sociologically sound. It is sound because the church can use the foundation of friendship and close association of a compact group of people upon which to build its program. The rural church has a chance to blueprint the life of community agencies, as well as the lives of citizens.

I assume that the business of my church is to Christianize the people in personal life, family living, community relations, and world citizenship. *Rural people have about nine-tenths of their contacts within the local community.* Therefore, the church must establish its parish over that geographic area in which people are friends by virtue of associations, such as school, trade, telephone, and social center. A community has many other common interests which bind the people together. When the parish conforms to the community area, the church can become a leaven for Christian relationships between all the people and all the agencies that serve the people.

This idea of coordination between church and community assumes that the community has a personality which may be sinful, if not directed. This personality may be more or less than the sum total of individual personalities in the area. It will be less when the people try to plunder the community, but it will be more when the people invest themselves in promoting their common interests.

Community, then, is *unity of purpose and promotion of the common good* by every person who can be enlisted within a natural sociological unit. The collective aspect of Christianity, called brotherhood, becomes tangible and real when the Christians in a community deliberately unite for common uplift—call it community redemption or collective salvation. This community idea in the church will draw all the competitive local denominational units into some form of unity. They will get together because they can never do the job competitively.

THROUGH federation of four local groups our church is able to secure the service of a full time, resident, trained rural minister, who helps coordinate and plan community life. Since the churches federated, the Christians of the community speak with one voice to the public; they raise enough money for current expenses and a new building; they have expanded their service with youth groups, mission work, vacation Bible school, weekday religious education, local church camps, and home-made recreation; and they have taken their place in the North Jackson Community Council.

[While the North Jackson Federated Church is a union of three churches, and some members of a fourth, each one retains its denominational affiliations and supports its own missions. Benevolence offerings are divided equally among the three and

.... took his B.D. degree from Union Theological Seminary in 1927. For two years he served on the staff of the Groton, New York, Community Parish, and for the last decade he has been pastor of the North Jackson, Ohio, Federated Church, a merger of local Methodist, Disciple, Presbyterian, and Reformed communicants—"a demonstration of cooperation in religion." A folk school, a summer camp, cooperative study clubs, a community council, and other civic activities have been given impetus by Mr. Wyker.

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the state and national offices. The Federated Church and/or each denomination act in local matters through joint boards and committees. All worship together, with united Sunday School, Women's Society, and Youth Group, under leadership of the minister and his wife. United worship is conducted in the Presbyterian building, Sunday School in the public school, Women's Society activities in the Church of Christ building, while the Reformed Church building has been torn down and the materials used to enlarge the Presbyterian Church.]

Church unity builds the community in spirit. This is true because the lay leaders of community agencies, in the country, are usually the same persons who lead the lodges, schools, and farm organizations. When the church is effective, these laymen will take their Sunday religion over into their weekday activities. The church becomes a shepherd of community agencies. It leavens all the secular agencies with the spirit of service. The church demonstrates the adage that "the whole is greater than the sum of its parts" when it labors to put itself into the community rather than striving to get the community into the church.

Our church takes its place with all the other local agencies in a community council. This organization is a loose association of leaders of all civic groups. The council meets about once a quarter to discuss the common good. When these leaders think through some worth-while project, each goes back to the organization he represents with the idea. Thus, community opinion is vigorously created through many smaller groups in support of local improvement. The pastor finds himself sitting on the level of his laymen while they counsel upon their problems. When our council wants action, the project is assigned to an appropriate agency. For example, the Men's Bible class carried local option successfully through the community; the township trustees secured village sidewalks along two busy highways; the Sunday school set up weekday religious education.

THIS concept of *community religion*, rather than *church religion*, has no limit for Christian emancipation. Home-made recreation is an example. After the federation was complete we remade one of the old buildings into a parish house. Before that time the community had no small social room—only the large school auditorium. This building is now the home of both secular and church groups. Boy Scouts, Sunday school classes, youth groups, farm organizations, school classes—all may use these facilities for meals, business, folk games, or other worthy purposes. This social life program gradually supplanted our undesirable public dance hall.



• A member of an AFSC summer service group finds helping at a Negro neighborhood center in Philadelphia a chance to begin rebuilding race attitudes in a community area.

over, a community morale supports the church materially, educationally, and spiritually.

Why is this community plan of religion so superior and successful? Because it utilizes all the other community channels of behavior, such as school, trade, telephone, and social life. Because it deliberately plans correlation of all leaders for common good. Because it aspires to serve rather than exploit the community. Because a united church creates a powerful morale for advance.

If our denominations were willing to swing over to the community concept of rural church work, they could revitalize the country parishes of America in one generation. A vigorous country church can blueprint the future of country communities. Since agriculture is the basic occupation in all civilizations, we can rest assured that the way of the country community will be the way of civilization.

I have preached in the city. I have been invited to the county seat church. Both, I believe, are on the down hill side of progress. A city preacher cannot find his community, and possibly cannot find his church family—he works only with individuals. City birthrates are low. Urban occupations are artificial, and life is man-made. A city minister is spending his life in a graveyard. He tries to get the people into the church before they die.

I preach in a nursery. Our rural birthrate is double that of the city. Agriculture is a channel through which the Creator transmits his character to his children. Life is God-made. I know the precise boundaries of my community-parish. I believe in community redemption through group salvation. My task is to put the church into the community. We are on the uphill side of progress.

Another good illustration of community religion is found in our local credit union. In every community are many persons who need short time credit and many other services at low cost. Capitalism is set up on a profit basis which is too often opposed to the consumer's welfare. A group of us met regularly to study the philosophy and methods of capitalism versus cooperatives. We discovered that the law of mass betterment was by way of mutual aid rather than plunder. Through the discussions the participants developed friendship, trust, and other requisites for economic self-help. No wonder our local credit union is said to be one of the finest *community* credit unions in Ohio.

In a community type of church I am able to promote the local farm groups, the school, and humanitarian causes; along with more intensified church activities, such as religious music, local youth camps, benevolence, and adult education. Through federation we secure competent leaders for all the jobs. More-

SOURCE

THE OLD THROTTLES THE NEW

The socially minded young minister or layman finds himself in an area of conflict between the economic order of capitalism and the demands of his religion. If he proclaims or lives a whole message of social redemption he may have difficulty in maintaining his support. If he remains silent, or tones down his message, his character suffers. He feels that he is out of the main stream of the world's future life. It should be clearly understood, however, that men in every profession find the same difficulty of proclaiming the new order while they derive their support from the old. Every man in business, in education, and in the professions is subject to the same pressure, consciously or unconsciously.

—Eddy and Page, *Creative Pioneers*

COMMUNITY COUNCILS

In the last few years many villages and towns have been building civic cooperation quite successfully—with a community council being organized somewhere in the process. Such a council has as its members the officers and representatives of civic organizations, planning and working together in a democratic manner to meet community needs

and to strengthen community spirit. Community councils have no power over local government, but their recommendations often are followed by public officials.

"The community council," states the constitution of the Alexandria (Ohio) council, "is a device whereby representatives of as many constructive forces as possible may be brought together for a cooperative discussion of community welfare. The device is experimental, changing from time to time in order best to find the plan of cooperation most suitable for the particular community. . . .

"The Council will consider itself free to take any action on these matters which may seem expedient, acting either directly as a separate community organization, or indirectly through the cooperating forces in the council. In all cases the indirect method will be given preference."

A community library, community festivals, Hallowe'en parties, and many other civic activities sponsored and planned through the Alexandria Community Council have generated such spirit that several of the rural neighborhoods have started monthly parties, combining games and dancing with discussions of economics and politics. The young people

have found that it is more fun to organize athletic teams, dances, and "bull sessions" in their own community than to go off to a movie in the city. Everyone in town is given a definite task during the civic celebrations. On the Community Council there is general sharing of responsibilities and rotation of leadership and of membership.

AIMS OF COMMUNITY COUNCILS

Some of the purposes of community coordination may be stated as follows:

1. To promote *cooperation* among organizations and citizens interested in making the community a more wholesome place in which to live.

2. To foster the *coordination* of efforts of the foregoing organizations and individuals in order to meet the needs of the community more effectively.

3. To sponsor the *study* of resources, conditions, and needs.

4. To advance the *education* of the general public regarding conditions to be improved.

5. To secure democratic *action* in meeting local needs through existing agencies, organizations, and institutions.

—*"A Guide to Community Coordination,"*
Coordinating Councils, Inc.

Art Goes to Town

PAINTING EXHIBITS ATTRACT COMMUNITIES TO LIME WORKS AND PREP SCHOOL

Hobson Pittman

THE visual arts, functioning as a vital force within a community, should communicate the same universal joy and pleasure to the individual as does good music. This is probably realized to a far greater extent in Europe than here, because there the museum, the gallery, the churches, and magnificent cathedrals—found often in the smallest communities—have all been instrumental in establishing this traditional appreciation of the beauty and meaning of art.

Art and the community become acquainted through a co-operative program of displaying works of art locally year after year. By such an opportunity, the community—if at all sensitive to cultural aspects of life—cannot resist the desire to see and learn more of what the artist is striving to do.

Opportunities confronting the school and the surrounding country have been most encouraging during my summers teaching at Pennsylvania State College.

A showing, organized last year by Professor Harold Dickinson on the theme "Art in Center County," was an outstanding example of what school and community can accomplish. He interviewed the many residents of the county who own various types of art work, and those loaned for the show in the Fine Arts building were unbelievably choice.

OF my own experiences none has been so encouraging and enjoyable as an art show which we organized in a lime plant. Bellefonte, a nearby town, is a popular spot for the Penn State painting class. One day while we were painting near the lime works, the neighbors became so interested in watching the students at their easels that at times fifteen or more townspeople were standing around us.

A college photographer "snapped" a mother and eleven children watching a student paint her home, her yard, and her husband's place of work. We were getting to know the people living there, what they were like, and how they responded to what we were trying to do. We found amazing their comments about the color, the shape, and form of things, and the way the painter was interpreting his subject.

This interest and "following" led to an exhibition in one of the buildings in the lime plant. One evening all the paintings done in the Bellefonte area—about forty or fifty—were hung on wires strung along the walls with the help of men and boys of the neighborhood. For several days the community came and saw itself on canvas. The local newspaper gave our art show considerable space. The townspeople at the lime works were happy, but we were even happier!

TWELVE years ago at Friends Central School, Overbrook, on the outskirts of Philadelphia, we held a large and comprehensive show of water colors and various types of prints by a group of artists from Woodstock, New York. For the first time, our students, faculty, friends, and neighbors could study and appreciate an exhibition "at home." From that time on many art exhibits have been arranged. That spring we presented our first show of "Philadelphia Contemporary Painters."

Our tenth annual show at Friends Central was in full swing

... is Director of Art at Friends Central School, Overbrook, Pennsylvania, and in summers is Instructor in Painting at Pennsylvania State College. He has traveled and studied abroad, and his paintings have been exhibited in London, Paris, and Venice, as well as in the major galleries and museums in this country. He studied at Columbia University, Carnegie Institute of Technology, and Pennsylvania State College.

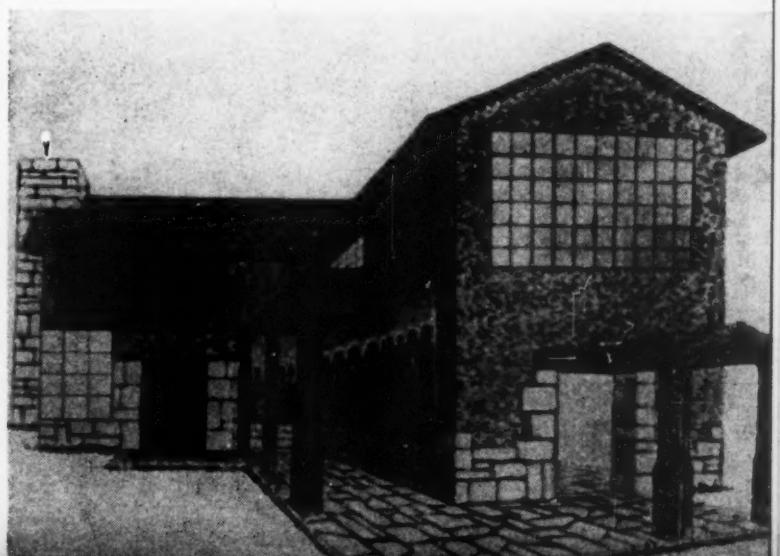
when we decided to commemorate the first decade by acquiring two paintings instead of the customary single canvas. Various members of the school and family groups submitted suggestions for this second painting, and the popular choice—which showed excellent judgment—was obtained with funds contributed by patrons and friends of the school. To give up these yearly purchases would have been fatal to our purpose, to continue may be a struggle at times, but we are laying a foundation that for years will enrich the understanding and appreciation of our students and community. The school has more than forty art items.

THE community itself has played an important part in helping stimulate the desire to know more about painting, sculpture, and the graphic arts. A committee of parents for several years has arranged a special afternoon exhibit at which a gallery talk has been given, followed by a general forum discussion. How exciting it has been to see members of our community accept newer tendencies in art which at first were frightfully scorned and abused!

The evening classes in art analysis have been composed largely of parents and friends of the school, but there have also been faculty members and a number of local artists.

The work of students, however, is never slighted, but is shown at all times during the year. One of these shows, "Abstract Art in Various Media," was conducted last year with a special arrangement of abstract music. The audience evidenced considerable excitement when painting, sculpture, stage design, wood and stone carving done by students in the nursery school, in the senior class—and in between—were exhibited together.

No matter what type of community it is, if art becomes a representation of beauty in a form which can be interpreted and appreciated by an individual who is tolerant enough to submit himself to the mood and method of the painter or sculptor, art can find its way into the most humble community.



* This is a sketch of the proposed community art and music center designed by Gilbert Wilson, muralist, for Yellow Springs, Ohio.



No Road Back?

Revitalized small communities probably will be the seeds, the cell groups, in which a democratic culture will germinate and grow—its strong roots gradually intertwining and binding with good will and co-operation the wounded and wasted lands of our turbulently changing world.



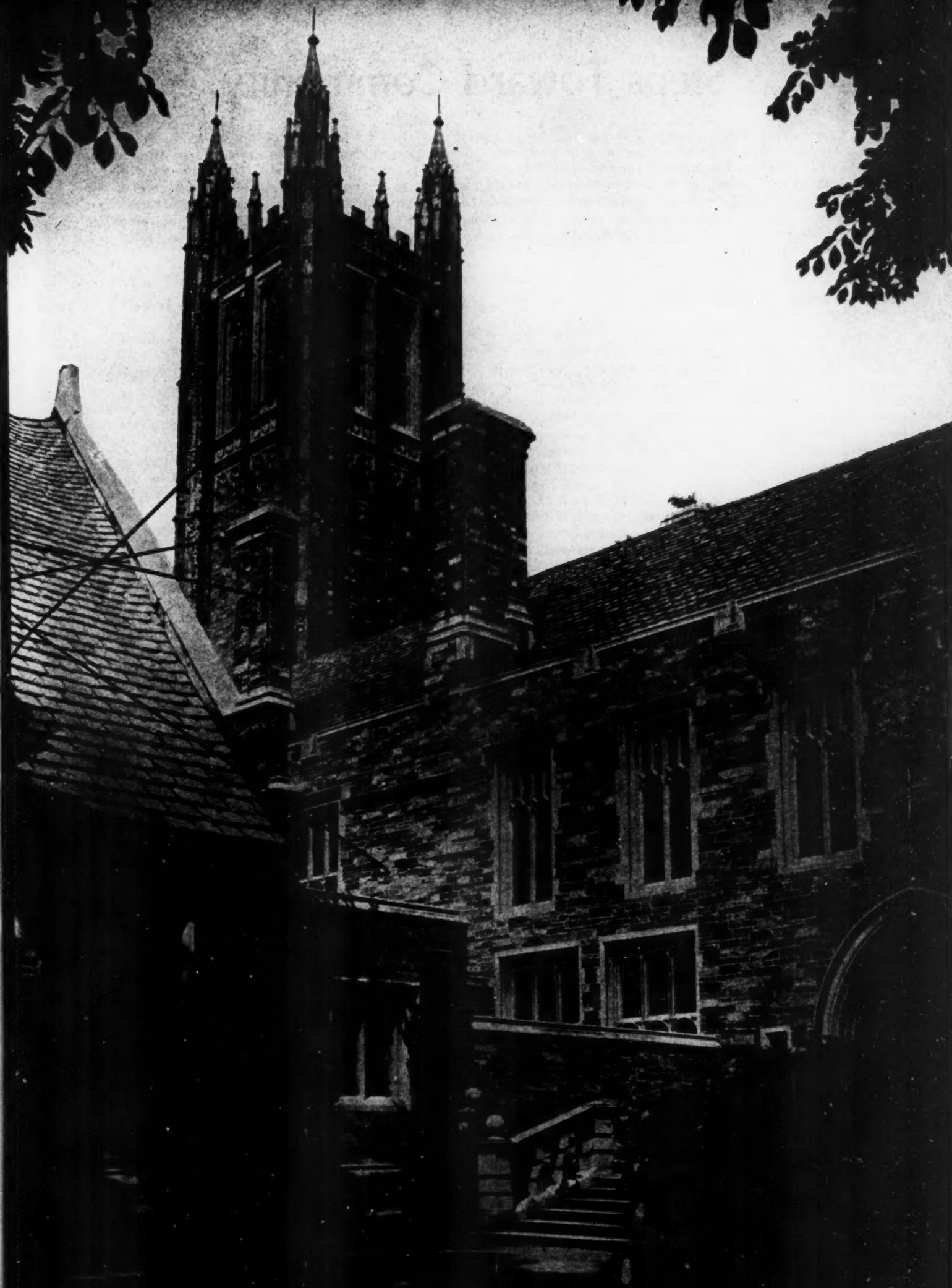
Many young people migrate from farms, villages, and towns to study at colleges and universities in preparation for their vocations in medicine, law, teaching, business, and social work. But most of them go forth from academic halls to careers in the offices and factories of great cities; while their home communities, already having lost many other valuable citizens to seemingly more attractive centers, are deprived of the doubly-needed leadership of these graduates. . . .

The road from Old Main back to Main Street is all but deserted. . . .

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Steps Toward Community

Community begins where you are—now. The importance of building communities is indicated by the fact that in Britain a number of persons of draft age are exempted to continue in their community cell groups and social service activities as one form of alternate service. You may not think of your dormitory, bunkhouse, or fellowship circle as a cell group of the new community, but some of the suggestions for self-discipline in the left-hand column begin with **you** alone, before you and your friends gather into communal groups. In the other column are ideas for working with your college town, or whatever is your community. In these times of social stress and dislocation, who will do it—if not you?

Starting with You....

Intellectualism alone will not solve our problem. Honest thinking is an indispensable pre-condition; but so also is the discipline of the individual self to a point where it is emotionally and spiritually ready, even eager, to accept the full implications of the changes which must come about if the world is to live in Peace. We must indeed be whole men. . . . We have provided here a scheme which we hope will help and encourage both individual young people and groups of young people to build themselves into responsible and vital characters—public trustees. In other words to develop within themselves an active sense of community. Complete communal life is represented in the scheme as an important possibility, through which many of the other factors may be achieved incidentally, but there are many of us who cannot through personal circumstances live in community or who may not ever have thought of so doing, but who do nevertheless realize the necessity of arriving at a deeper realization of community in everyday relationships, and it is those to whom it is particularly put forward, not as a watertight program but as a measure of growth. . . .

. . . Self-reliance can only be practiced in independence; but most of us who live in cities do not realize the extent to which we are dependent upon the skilled assistance of others. . . . We suggest that everyone ought to know how to cook a little out of doors, live without a roof in health and comfort, know a little elementary first aid and nursing. . . .

People should also learn to make ordinary rooms habitable, beautiful and sanitary without paid help or much expense. . . . The value in such things is not the degree of skill in doing them, but the ability to experience unusual conditions without being daunted. . . .

. . . Think out which sections of the community are hardest hit by current conditions (it is not always the very poor). The (social) service (which you decide to undertake) should be voluntary and regular, covering at least six consecutive months. . . . One's aim should be to undertake whatever is asked, without expressing preferences for the exact form of service. A deliberate effort should be made to give as much time to study as would be expected in a paid post.

Many people feel that a more complete sharing of the resources of life is needed than can be managed under our present economic system. But systems cannot be changed abruptly, nor before there is the will to work a better system. We suggest that those training for peace might move through the following stages (in communal living):

(a) Begin with your club or other organization or a small section of it. Keep informed of the day-to-day needs of other members and make a group effort to have these met;

(b) Set aside a small proportion of your income to be pooled with that of a few others. At set intervals the resulting fund should be disposed of, either for the benefit of the group, or a group member, or some external object;

(c) Several families of groups may live separately, but with

And Your Town....

(You probably will want to change the order of these suggestions to fit the condition in your town. Now, as never before, we must take time to cement in our neighborhoods those steps that lead toward a democratic new order.)

1. Talk it over. You might invite a few good neighbors, or you might impart your ideas to a few trusted community leaders.

2. Begin as an informal study or discussion group, a kind of fact finding, experimental project. Do not set up a long list of goals, at least do not publicize them. Discuss needs and resources of the community.

3. Try mapping community area and services or special organizations within the community.

4. Begin an activity analysis. (Include all local organizations; number of members in each one; number of meetings a year, in the winter, in the summer; and average attendance.)

5. Try some form of community calendar. It may be sent out every two or three months by school or church. It might be posted or published in the local newspaper.

6. Help get the community together on some project on which many agree (community play day, discussion groups, clean up day, rural life Sunday, exhibits of community products, etc.).

A. Start with an agreement rather than an argument. Find some one thing that the community can agree on, regardless of how unimportant it may seem. This is necessary if further programs are to follow.

B. Plan some activities that can be accomplished in a relatively short length of time so the community can have the thrill of accomplishment.

C. Avoid moving faster than the majority of the people of the community can follow.

7. When a good working or study group appears to be getting under way, perhaps after a few months, try a bit more comprehensive community study that will, *through listing of resources and inventory of talent*, reveal more ambitious community program possibilities.

8. Keep leaders and members of various groups informed and interested. Avoid having certain individuals or organizations play too prominent a part.

9. Have as many as possible help in putting on a community event so that the thrill of doing things together will create community spirit.

10. Recognize group achievements and efforts. This might be at a Farmers' Institute, community fair, etc.

—Adapted from Agricultural Extension Service of the Ohio State University.

the whole of their incomes pooled and re-allotted in accordance with the necessary expenses of each.

(d) Complete communal life.

—Community Broadsheet, Community Service Committee, London

Communities Under Construction

MEROM INSTITUTE
BRYN GWELED
JOHN C. CAMPBELL FOLK SCHOOL
LITTLE RIVER FARM

ITTO-EN (JAPAN)
KIBUTZIM (PALESTINE)
BRUDERHOF (PARAGUAY)
PILGRIM PLAYERS (BRITAIN)

EACH of the communities described on the following pages represents, for the most part, the materialization of a definite vision of an individual, or of a small, like-minded band as to how the members could build a better pattern of life. Their concepts of the brotherhood of man call them to build the Kingdom of God within themselves and within a small group, seeking gradually to leaven the larger society through deeds—not words—of love.

We are trying, not to present a compendium on community, but, rather, to introduce readers to the need and to the opportunity of revitalizing small communities—and campus groups—as basic to democracy in the post-war world. Such a career is worthy of any college graduate, regardless of the extent of his academic and vocational training, which, like as not, can be fitted into the economic life of many a community—now or after the war. We cannot abdicate our responsibility to build a harmonious home and community on the pretext of preoccupation with studying problems of European and Asiatic peace.

While the majority of readers may think mainly of working within villages and towns founded long ago—often for economic, geographic, or political reasons—we may at least sense the spirit and note some of the theory and practice of recently-founded religious and socialistic communal groups, as well as of educational centers which are opening higher paths of rural and family life.

•

Marjory Dickinson of the Merom Institute staff moved to Rio Grande, in southern Ohio. This, we hope, may be but the first of a series of such outposts scattered over this region—predominantly rural in its habitations, economics, and cultural interests.

WE seek to maintain the integrity of the rural home, the rural church, and the rural community. We conceive the task of the modern rural community to be that of preserving what was of value in the traditional isolated type of rural community and at the same time grasping that which is good from the new world order.

Aspects of this complex problem vary from decade to decade in the face of economic cycles of prosperity and depression, war and peace, and the multiplication of scientific inventions. Yet upon its solution depends the future well-being, not only of the rural communities of America, but to a very large extent, the soundness of American civilization. Among the specific problems of rural life to which we have given attention are the village unemployed, rural health, community recreation, soil conservation, education for rural leadership, craftsmanship, biodynamic farming, library service, community organization, and the task of the rural church.

Merom Institute

PROMOTES FARM AND VILLAGE CULTURE

MEROM Institute, located on a bluff overlooking the Wabash River at Merom, village in southwestern Indiana, is owned, operated, and largely financed through a board of 21 trustees nominated by several agencies of the Congregational Christian Churches, including three from the Merom community.

The Institute has consistently sought to develop within the territory which it serves, programs to meet human needs in ways that would minister to the growth and spiritual maturity of persons and to the growth of the good community, or the community of God. We try to measure all our programs by the yardstick of their effectiveness in serving these aims.

One of our first undertakings was a survey of the territory to discover its nature, resources, and needs. The Merom Region, which includes southern Illinois, Indiana, and Ohio, is sociologically a natural and homogeneous area. Within it Merom Institute is promoting social research, inter-denominational cooperation, and regional consciousness. A year ago, Edwards and

WITH the closing of old Union Christian College in 1924 went the right to grant academic degrees. We have not sought to reclaim that privilege. Our goal is rather to provide educational opportunities for those who intend to remain in and serve in rural communities. The Merom program includes several summer conferences, a training course and field work for seminary students, a school for rural ministers, and deputations to rural community churches.

The local program of the Institute is under the guidance and supervision of a local group known as the Merom Institute Committee. Every active community organization in Merom is invited to name one representative to this committee. Programs now going on in Merom under the supervision of or as a result of promotion by the Institute include a book club, boys' club, community laundry, monthly community night, girls' and women's chorus, health committee, circulating library, nursery school, playground, recreation hall, skating rink, vacation church school, and work shop. Previous projects include a self-help cooperative, mattress-making project, W.P.A. sewing, canning, and recreation centers, courses on pre-natal and child care, family and community problems, summer work camps, and a little theater.

This program is developed, not on the assumption that Merom is the best or the worst rural community in America, but rather on the conviction that it is much like many thousand other village-centered communities scattered over the American countryside. A program which will work for the nourishment of the good, the elimination of the bad, and the building of God's kingdom in Merom ought, therefore, to have demonstrational value for other communities, as well as immediate, practical value for Merom.

—Shirley E. Greene

Bryn Gweled

17 FAMILIES BUILD HOMESTEAD VILLAGE

SEVERAL families, motivated by the desire to live in the country and to get their growing children into a wholesome, cooperative atmosphere, started a search of several months for a suitable and accessible tract of rolling land, adapted for attractive home-sites and large gardens.

In the spring of 1941, 240 acres in beautiful Bucks County, a 45 minute ride from downtown Philadelphia, were bought for \$70 an acre. To avoid real estate speculation and to promote the development of the community as a whole, all of the land is held by the Bryn Gweled Association, a non-profit cooperative, incorporated under Pennsylvania law.

The first family moved on to the land in November, 1941, and the whole homestead group turned out to wash windows, clean woodwork, grade the lawn, and give the first homesteaders a practical housewarming. At present, 13 families are living on the land in 12 houses, and four more are building basements for temporary housing—17 so far.

There are now 23 member families, with 29 children under seven—among them social workers, engineers, physicists, staff members of the American Friends Service Committee, teachers, architects, a forester, a pathologist, an artist, nurses, a minister, an accountant. It is hoped that when building can be resumed 30 more families will join the group.

ANYONE applying for membership fills out a questionnaire for the benefit of the membership, as well as a financial questionnaire which is reviewed by a small committee. Members of various races and creeds are eligible for consideration for membership. Applicants are voted upon at a closed meeting upon recommendation by the membership committee.

At the start no one foresaw the long delays in practically every step—hours spent in formulating ideas, by-laws, policies; months waiting for the surveying and staking of lots; weeks and months working over house plans, making arrangements with well-diggers, road builders, and contractors. Building a house is one of the most exciting experiences in a life-time, but no one should undertake it on a limited budget unless he has an indefinite amount of patience, and is not afraid of hard work.

Lots, approximately two acres each, were laid out, leaving 100 acres of woods, gulleys, streams, and roadway as common land. So everyone owns every tree, in addition to his own lot! The first plots were chosen by charter members in the order of numbers drawn—the later ones in the order in which families are admitted into the association. The plots are graded according to size, view, nearness to the road, and adaptability for gardening. Each family pays a land assessment or rent each month and leases his plot for 99 years.

Enough money was borrowed on four per cent certificates to pay for the land and improvements. Four thousand feet of surfaced roads were laid. Part of the digging and filling of 8,000 feet of ditch for electric and telephone cables was done by the homesteaders themselves, men and women working alone or in groups as they could during week-ends and vacations. There has been a good deal of cooperative activity in buying, caring for children, and transportation. This trend probably will increase as the membership grows, and it is planned to develop community recreation grounds, a swimming pool, and if possible, a community building. Gardens and orchards were fairly successful last summer. Hundreds of quarts of fruits and vegetables were canned by the homesteaders, although for many it was their first venture in both gardening and canning. Experiments with bees, goats, chickens, guinea pigs, cats, and dogs are progressing, along with plans for hogs, sheep, and rabbits.

A COMMITTEE approves or disapproves house and building plans, all major planting on plots, and plans for wells and drainage. Most of the houses which have been built or are planned are variations of modern functional architecture, with large windows, and wide eaves. Since the present houses were built in 1942, at a time of rising costs, the initial investments by individuals for their homes were relatively high, compared with rent in the city. However, amortization payments provide for ultimate ownership, while paying the usual rent in the city builds up no security for one's advanced years. Also, the average city apartment has no land on which children can help care for gardens and animals.

All decisions have been threshed out in democratic fashion and everyone has participated to the extent of his time and ability in the physical labor of grading roads, laying transit pipe, building manholes, checking erosion, and planting trees.

This is not a subsistence homestead undertaking which provides all of one's income from the land, nor is it a low-cost housing project. It is, rather, an experiment of a group to live a fuller, more productive, more natural life than the city affords. However, the experience of working out decisions, formulating organization, planning the financial structure, and experimenting with various modern housing ideas are among the elements which might be used and adapted by many other groups which want to develop a real sense of cooperative community living.

—E. Raymond Wilson

* This recently-completed homestead at Bryn Gweled is of modern, functional design.



• Carving clever figures in wood is a favorite occupation of people in the vicinity of the John C. Campbell Folk School.

held together the local young people like "singing games." Twice a week the big community room is alive with sound and rhythm as an advanced group on Tuesday nights, and on Friday nights a joyful mingling of practiced and unpracticed, tread the measure of American, English, and Scandinavian folk games. Some of the same young people—largely old students now facing the problems of new homes and farms—have met every week all winter in a study club which has its social as well as practical features. Other study clubs are slowly growing.

People often express surprise that we can accommodate only thirty resident students in the winter term of the school. They do not realize the wide contacts maintained continuously through crafts, cooperatives, study groups, and other common undertakings and experiences both inside and outside our immediate vicinity.

The cooperative has developed a complex "general purposes" service. It operates a creamery, maintains a filling station and retail grocery store at Brasstown, while its trucks collecting cream, eggs, poultry, and other products, and delivering milk, ice cream, feed, groceries and merchandise, travel within a radius of fifty miles. Total of its annual business is around \$100,000.

Our oldest common venture, and the oldest rural credit union in the State, is the Brasstown Credit Union. Limited to four miles radius from the postoffice, it will never be large, but it has had a steady upbuilding influence throughout this area. Its small capital, accumulated from community savings, has been loaned to members over and over again in small sums for provident purposes: chicken houses, feed, seed, cows, trucks, hospital bills, land.



Campbell Folk School ENRICHES LIVES OF MOUNTAIN PEOPLE

THE John C. Campbell Folk School, Brasstown, North Carolina, was born in December, 1925, an experiment in a new type of education the aim of which was to build up country life.

To a region of washed and wasted soil our first duty was to bring back fertility; we were laying the basis for a satisfying country life. Young pines, poplars, locusts, and walnuts now protect once burned and cut-over hillsides. The school buildings, set about with native trees and shrubs, are simple. The farm, fundamental and fruitful as it is, does not quite pay for itself. It costs to give good agricultural experience to the boys—to let them earn their way on the land.

Our forge and shop are not intended to offer vocational education as such, but rather to open wider horizons, new avenues of interest which may become avocations if not vocations. The student, in learning, helps to meet the expense of a winter at school, which has no entrance nor course credits. We try to make the buildings and equipment serve the community at large and contribute, as far as possible, to the cost of maintenance and upkeep.

Our blacksmith repairs everything from the tractor to the kitchen grate, and also teaches the boys something of his blacksmithing skill. Small, dark, and smoky as it is, the forge is a popular place where one seldom fails to find a neighbor waiting for the making of a special bolt, help on a new wagon-bed, or perhaps the mending of his plough.

The shop offers woodworking to all the young people, and in the making of some attractive "Mountain Modern" furniture. Two nights a week—oftener in special projects—it is open to the community.

Inspired by a hacked and mutilated loafers bench at the old community store, carving is at once a favorite activity with the students and a real factor in the life of some sixty families. Weekly carving lessons are social and educational occasions as well as important from a financial point of view. Carving brings a larger quick cash return than agriculture. In a general section where the average annual cash income of the farm family is under \$1,000, sixty-seven carvers one year, within a ten mile radius of the school, received a total of almost \$7,000.

No cement—and we have tried many kinds—has ever

• Making an ornamental iron chandelier or shoeing a neighbor's horse—both are part of the day's work for Oscar Cantril, blacksmith at the Campbell Folk School.

"Brasstown was about finished when the school came," we are told. Whether or not this was true, certainly it is not finished now. Homes, farms, activities, show courage in place of the indifference which comes from lack of hope. There is life in Brasstown; something is reaching out, going forward. It is here that the young people come to realize something of their racial and cultural heritage, their history, causes leading to their present condition, and how perhaps they may look and work for a better life in the region in which they were born.

—Olive D. Campbell

Little River Farm

YOUNGS SEE BALANCE IN LAND AND LIFE

THE Little River Farm in Abbeville County, South Carolina, is a small experiment conducted by the American Friends Service Committee. Its intention is to try out whether—given a small amount of financial backing and some encouragement in initiative—a group of tenant farmers can build themselves into an integrated and healthy community of small owners.

We believe that the land offers opportunities to the "good life" which have been discounted or forgotten in the rush toward mechanization, with its emphasis upon a success measured in tangible objects and standards of ease. In large areas of our country, this tacit scorn of life on the land has resulted inevitably in ruin of the land and deterioration of the people. Any device, however "labor-saving" it may be, undercuts the good of the people if its use results in deterioration of the land. There is a fundamental balance between soil, plants, and animal life—including human life. This balance is to be maintained unless we are to sterilize our earth.

In keeping this balance, we believe that an essentially simple life is the duty of all men. So we turned our backs upon a standard of living that was measured by mechanical devices and set our faces to a part of our country where life was still simple, indeed, but where the struggle to make the land yield wealth for a few had resulted not in a healthy simplicity, but in grinding and dangerous poverty for the many, and in ruin of the land they lived upon. We chose to work in the South because we saw here a finished demonstration of the ruin that is at work, more or less, in nearly all agricultural areas of our country.

THE plan of Little River Farm is simple. American Friends Service Committee holds the title to the 808 acres. As fast as promising candidates for the holdings appear, and have had time to try themselves out in the pattern suggested, they may buy the farms on an easy amortization plan. Usually, these candidates are to be those who were already farming here when we came, or they are farmers of the immediate neighborhood. During the war, though the houses are occupied, several of the farms are unrented. Consequently, we have to farm them ourselves. As the first of our jobs is the building up of the soil, we are glad to have the opportunity to farm these places under the plans drawn up for us by Soil Conservation Service. This demonstrates two things: (1) how quickly good soil-building practices are reflected in production, and (2) how impossible it is for the tenant without financial backing to carry out these practices, forced as he is to get a maximum cash return from the land each year.

We believe that the only valid leadership is "leadership from alongside." Any member of a group is eligible for such leadership, and the proposals of such leadership are apt to be realistic and within the capacities of the group to carry out. Consequently, our main job is our farming. We must try to do that soundly; this we feel includes producing as much as possible of

our food and the feed for our animals. We must try to originate plans for cooperation where it will be useful, and we must be on the alert to forward such plans when others originate them. As inconspicuously as possible, we must perform the business duties of representing the present owners. This several-sided job makes a busy life and means that much goes undone that we should like to do. But, slow as progress is under this scheme, we are sure that it is a sounder plan than to have a few individuals "set free" of the common tasks in order to furnish "leadership."

AT Little River Farm there is, so far, no Cooperation with a capital C. Of cooperation, with a small c, we discovered much when we came, and we feel that some more has developed. A sawmill, a sorghum mill, a little store, a buzz saw outfit to cut firewood, collaboration in the care of forests and pastures, are activities carried out by residents of the farm or their neighbors on adjoining farms. We feel that with the growth of experience and confidence and a sense of permanency, these undertakings can be organized as true cooperatives.

Our slogan has been to "start where people are," and to try to avoid all that is preconceived, dogmatic, or doctrinaire in the nurture of community organization.

Deepest of all, underlying all else, is our conviction that only as we are totally committed to the realization of unity in all life can we contribute helpfully to the limited unity of our neighborhood life.

—Mildred Binns Young

Itto-en

AMERICAN TELLS OF JAPANESE GROUP

WHILE many of their countrymen are using the western machine for purposes of destruction, a small group of Japanese are quietly dedicating their factories and the work of their hands to a completely shared life. In a narrow valley about five miles outside of Kyoto, along the cherry-fringed Biwa-canal, about 200 men, women and children are living together, sharing the meager food and plain cotton garb of the poorest worker in their belief that war begins where any one of us keeps necessities away from his brother.

By offering their services free for any sort of menial labor, they—in a spirit of penitence—are trying to uproot the violence which seems to them to underlie our whole complex struggle for money and possessions—between classes as well as between nations. They make a sacrament out of the dirtiest work they can find, by actually praying as they scrub and sweep. Two young girls wrote after participating in one of the penitential cleaning campaigns:

To fold one's hands in worship, I used to think, must be practicable only before an altar or shrine, but I saw today a strange sight which was unspeakably beautiful: a member of Itto-en,* after cleaning a dirty toilet, folded his hands in worship, and gave thanks in front of it. . . .

While I was watching the Itto-en members cleaning dirty places and then listening to their leader Tenko San's** speech, I felt and thought that if the whole nation of Japan, no, all the nations of the world, should live in such a spirit as theirs, it would be most likely that all the troubles on

* *Itto-en*, the name of the movement, means "Brotherhood of the One Light."

** Nishida Tenko (San means Mr.). The founder is about seventy years old. As a young labor foreman early in this century, he realized the bitterness of the class struggle and became penniless in order to get to the bottom of it, discovering a new way for men to live together without living off each other.



• Itto-en members work together in a rice field.

•

earth, especially international troubles, might disappear one after another, and we might find a paradise even in this world.

Most of the members go into Kyoto every morning, after an early service of meditation, to fill requests for help in shops and homes. This is one of their most effective methods of propaganda—for families who have been served by Itto-en members often come to headquarters for more understanding of the source of their spirit.

THE headquarters, Kosenrin ("Light-Spring-Woods"), did not come into being out of any human plan for a community, but emerged spontaneously when land was offered to Tenko San for a training center. He often reminds the members that their true home is on *roto* (a homeless and penniless life on the roadside, depending solely on God for support) and that Kosenrin is only a gate leading to it. Many seekers come for a short time to try Itto-en life, and then decide to remain. Once having tasted a life free from class distinctions, from possessiveness, and from the fear which unconsciously separates human beings from each other and from Reality, worldly life loses its attraction.

Those who wish to join the brotherhood get rid of their good clothes, turn over their property to the trust endowment, and thereafter have their needs supplied out of the common fund. Special tools, such as typewriters which can become functional in the common life, may be brought along, but are no longer "mine." The use of books is not encouraged, lest too much theory interfere with "living the life."

The children are taught by members in the brotherhood primary school, where study is supplemented by daily work. Before dawn they clean the schoolhouse where most of them sleep, care for the goats and pigeons, and come to part of morning worship. They share responsibility in the community life by selling vegetables, digging bamboo shoots, sorting and selling waste-paper, and by taking part in the Itto-en cleaning crusades in the city. Time is set apart for writing their diaries, to encourage self-examination and reflection.

The older boys learn printing on the community press, share in morning and evening worship, study a few hours, and work most of the day. The older girls practice domestic arts, work in the little glove-factory, and help take care of youngsters in the kindergarten. The mothers take turns being on duty in the

common kitchen, where men and women, kneeling on the bare floor at long wooden tables, eat separately in silence after a long grace recited in unison.

The use of wooden clappers to mark the beginning and end of worship and of mealtime, and at certain other hours of the day, intensifies the monastic atmosphere. Yet family life is encouraged, and one feels in the members' eyes a spirit of inner peace and a loving brotherliness which flowers naturally when special privileges and other barriers have been left behind. Dressed in their dark workmen's uniforms and dedicating every act of the day to "The Light" (God), these brothers and sisters exemplify a single-mindedness, a complete integration of life, which the distracted modern world scarcely believes possible.

THOSE who have special gifts must renounce them to undergo the disciplines of penniless roadside wandering (*roto*) and menial work. Those who had wealth or property are expected to sweep streets or do other work until they outgrow the idea that anything "belongs" to them, until they learn that it is possible to live and be of service with no resources whatsoever—no home, no money, no status—nothing but willingness to be an instrument of "The Light."

For those who have gone through this initiation and purification, opportunities arise for the use of their gifts in the common life—in the school, in the dramatic troupe, in the editing of the brotherhood magazine, in the management of the farms and small factories which the former owners turn over to Itto-en when they are converted to "The Light." Through these sacramental factories, which Tenko San calls "*senkosbas*" ("Light-spreading works"), he has shown the way to combine the modern machine with the spirit of the Buddha and St. Francis—by changing men's desires!

The movement has several branches in different parts of Japan, and in Manchuria, where the members are living as poorly as Chinese peasants and demonstrating how Japanese can help to develop Manchuria without exploitation or violence. Tenko San visits them from time to time, and has criticized the Japanese national policy in China publicly, because, he says:

"we lack the most important point—the spirit of absolute repentance, which is the fundamental key to rebuild mind, body, and life. The whole world must realize the necessity of this repentance, or there will be only destruction."

—Teresina Rowell



• Workers of Itto-en pray before ploughing.

Kibutzim

JEWS FORM COMMUNES IN PALESTINE

THE Kibutz (Hebrew for a communal group) stands for an ideal. Not merely another form of commune, it is linked with the heroic renaissance of a people. It is synonymous with the transformation of the most neglected, barren land in the Near East into a prosperous community which again lives up to its Biblical description as a land that flows with milk and honey. Eretz Yisrael (Jewish Palestine) of today, industrial center of the Near East, is the product of the efforts and accomplishments of the people of the Kibutz. Where did they come from? What was their motive?

The liberal movements in Europe at the end of the last century brought about a change in the Jewish attitude towards Palestine. Mainly in Russia and Poland, where the largest masses of Jews were concentrated, movements formed with the goal of settling Palestine and of once more making it a blossoming land. And then came the pogroms in Russia. Jews were tortured, killed, and hunted only because they were Jews.

Jewish youth did not want to be the patient scapegoat any longer. They had tasted of freedom. They had liberal ideas, and they wanted to be free, to be masters of themselves. From all over the globe thousands of young Jews came to the land which had been the dwelling place of old, and they rejuvenated it and brought it back to life. They came from all walks of life—the Jewish youth of the nations, and the best and most idealistic of their communities. A large percentage came from Soviet Russia, bringing the new socialism with them.

PALESTINE, earlier in this century, was an eroded, barren land. The young Jews—pioneers—knew but two goals: build up the land and eliminate all the social evils which strangle modern society. They went to work hewing stones, building roads, draining swamps, planting forests, breaking open the land and making it fertile. No government would help them—Turkey with its impossible administration, nor Britain with her Near East Mandate. The only way the land could be rehabilitated was through the cooperative effort of all. In 1910 the first commune (Kibutz) was founded in Jewish Palestine—Degania. Pioneers came together to live in communal units; for only in this manner were they able to cope with the incredibly low standard of living of the Arabs and prevent the building of Eretz Yisrael from becoming the football of capitalistic competition. Their goal was not individual wealth but the upbuilding of the land. The intellectual or the professional man became a farmer.

And the land came back to life. At first the Kibutzim (several communes) lived to a great extent on earnings they re-

ceived from construction, farm, orchard, and industrial labors. Their wages went into a common treasury out of which all needs were supplied. It was a period of self-denial and struggle until they settled upon land received from the Jewish National Fund. They began raising their own supplies. Permanent houses were built—first the children's house, then the other buildings. Through all crises the Kibutzim held their own, and continued to expand. Before they lived on their own soil they hardly produced their own needs. Today many of them have their own industries.

ORIGINALLY, all personal property was outlawed, but soon the people found that to be an unnecessary restriction. Families today live in their own rooms and have personal possessions at their own disposal. Only single persons share their rooms. Children are under special care of the commune, and no expense is too great for their welfare and education.

The internal organization differs in every Kibutz according to its individual members. There is no rigid pattern. More so than in any other community, the organizational setup of a Kibutz is the mirror of the democratic participation of its members. The highest authority is the General Assembly, which decides all special issues, elects committees for various administrative jobs, and appoints a financial secretary and a work administrator.

All work is rotated, except such specialized functions as doctors and nurses. There was originally no distinction between the sexes, but the women fought for their equality even in work assignments. Now the women usually perform domestic duties and lighter agricultural tasks, although they still can be found on almost any job. Of the approximately 28,000 members of Kibutzim, 2,000 are organized under the religious Labor Movement, and the others are affiliated with the Federation of Labor of Jewish Palestine.

THE Kibutz has proved superior to the Moshav (co-operative small landholders' settlements) in economic relations, because every member of the Kibutz enjoys the full-time support and cooperation of the entire community, which is not true of the small holders' settlements, in which each man farms his privately-owned plot. Social responsibility in closely knit communal groups is much greater than in the small holders' villages. Whether the future belongs to the Kibutz or to the Moshav is still undecided.

The Kibutzim have been the driving force in both cultural and economic upbuilding of Jewish Palestine. They have brought the benefits of the city into the country. They have their own educational institutions, and they receive regular visits from theater groups and the Palestine Philharmonic Orchestra. Life in a Kibutz means utmost social participation and responsibility, life for the community in addition to life for oneself, and a strong mutual responsibility between both the individual and



• This is Dagania, established in 1910—the first Kibutz or collective settlement in Jewish Palestine—as it looks more than 30 years later.

the group. This responsibility applies not only within the Kibutz but in relations to the "outside world." The strength of the Palestinian Labor movement, the Kibutz has been carrying its full share in both national and international issues.

The Kibutz and Eretz Yisrael are one; they cannot be looked at separately. But the Kibutz as an idea extends far beyond countries and borders. It is a forceful reminder to all the world that the solution of man's troubles is to be found in unlimited cooperation!

—Moshe Kallner

Bruderhof

350 HUTTERITES SETTLE IN PARAGUAY

SERVICE describes the group of Hutterians who two years ago moved from England to the interior of Paraguay. A few months after they had made their home in a new unsettled, sub-tropical tract of 20,000 acres, they started to build a 30-bed hospital in which the three doctors in the group could do a good job despite the lack of equipment and assistance.

The motivating force of such a society as this can in large measure be attributed to their deep religious principles. They were opposed to conscription and regimentation, which came under the Hitler government. They feel unable to support war. They believe "love" should rule every sphere of life. Thus they make no decisions of policy until a "sense of the meeting," unanimous approval by the group,—rather than a majority vote—has been obtained.

Only three men might in any way be considered officials of the group—the steward (business manager), work distributor, and minister. Because it is easier to provide living quarters and food, the Paraguay Hutterites—now totaling about 350—have recently divided into two Bruderhofs (communities), a few miles apart.

All possessions are owned communally as the group does not believe a Christian should hold private property. They do not feel that they can support a system which makes profits the important thing. A garden helps them live on a self-supporting basis. To enable them to buy flour and two or three other staples, the group sells wood-turned products, distilled orange leaves, hides, and hardwoods.

Each family has its own living quarters, but the Bruderhof eats together. Schooling for the 110 children of the two Bruderhofs is carried on by qualified members. They believe that the true family is the essence of a community fellowship. They dress uniformly simple and make no social distinctions.

Under Eberhard Arnold at Sannerz, Germany, a small group gathered together in 1920 to work and live by their ideals of brotherhood and service. As the group grew larger, a community school became increasingly important. As the teachings of the community school were incompatible with those of National Socialism, it was closed in 1934, and a new Bruderhof established in Liechtenstein to continue the children's education. In 1936, when the attitude of the government indicated that both communities would, in time, have to close, a third Bruderhof was begun in England.

By 1938 both the German and Liechtenstein Bruderhofs were forced to leave—the group in England providing them with shelter and work on the farm. Along with the model dairy farm, they started a publishing department—later moved to Paraguay—which prints and binds books and pamphlets written by Bruderhof members to help spread the beliefs of this group—its deep religious faith and consistency of action, symbolized by love and cooperation.

—Jack Magraw

April, 1943

Pilgrim Players

DRAMA GROUP FINDS COMMUNITY

THE Pilgrim Players of Canterbury gave their first performance in Kent College, Canterbury, on November 13, 1939. The immediate object of the company was to perform plays with a spiritual theme to anyone and in any place. Since so many people could not reach a theater in wartime, someone must take the theater to them. It is, then, a wartime venture. There was a further aim in the mind of the director—the fostering of religious drama and the consequent strengthening of spiritual life itself throughout the country.

To what extent the second aspiration will be achieved has yet to be seen, but of the first there can be no doubt. The hunger of the spirit, sharpened by the negation of this war, has cried aloud for food of any kind, and child and soldier, farmer's wife and shelterer have all borne testimony to the adequacy of Pilgrim fare. Since 1939 we have given over 500 performances in every corner of England. We have played in churches, and in village halls, in camps, canteens, schools, shelters, institutes, prisons, asylums—even in theaters. All that is necessary is a few square feet to play on, and somewhere for the audience to sit.

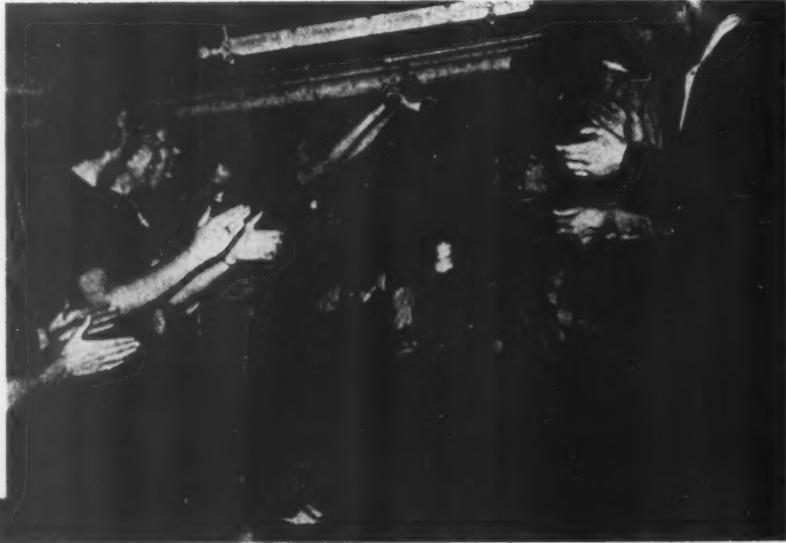
In our repertory are Eliot's *Murder in the Cathedral*, *Tobias and the Angel*, by James Bridie; *Noah*, by Andre Obey; *The Way of the Cross*, by Henri Gheon; and *Pilgrim Pie*, a program for children. We travel by car, and the luggage, costumes and properties are carried in two trailers. For scenery and lighting equipment we rely on what we can find on the spot. The general absence of scenery and proper staging has forced us to adapt our plays to almost any surroundings. We are slowly developing a uniformity both in design and staging, which is capable of embracing almost any play we do and any stage. But in this we have a long way to go.

Something should be said about the Pilgrims themselves. We came together, most of us, simply as actors, to do a job of work, and we still retain our own personal aims and aspirations. But if nine highly-developed individuals are to live in harmony the edges must be softened and the corners rounded off. Living together, working together, month after month, often under great stress, has resulted in a widening of our experience, a deepening of understanding. We know the Pilgrims as we know no other community in our experience. We have seen the worst of each other, and we still survive. Because survive we must; that is implicit. As a result we feel towards the outside world often a sense almost of toughness. Long service has made veterans of us.

Over a long period we have gradually initiated a system of self-government. Future plans must be discussed in meeting once a week, and we must have one day free from work. Every member is not only an actor, but holds some office in the company as well—producer, stage manager, transport officer and so on. There are funds to provide clothes, medical attention and holidays with pay, each according to his need.

One thing we all believe passionately—the commercial theater has failed to supply the needs of a nation at war. One of the first victims of the war, it still clings pathetically to the pre-Munich methods of appeasing the public, and the lead in the dramatic world has passed to those companies, who, with faltering steps, have gone out like pilgrims into the wilderness and found therein the richest of harvests.

—Denis Carey



motive Group-of-the-Month

THE living room is warm—and crowded, too. And well it might be this Friday evening, as thirty members of the Antioch Community Cooperative attend their dorm-diner steering committee meeting. Lucky ones lounge on the furniture, later comers sprawl on the floor, or prop themselves against the walls. One member, late for dinner, has brought along his dessert. Attention is focused on Clotilda, profusely-shedding semi-Persian, and her family of four. Should the co-op adopt pussy? The girls, who clean the dorm where Clotilda abides, say no—overruling the men, who live—and clean—elsewhere.

Next on the agenda is the co-ordinator's salary, which some feel should be increased. Her job of arranging the co-op's work schedule to fit the varied needs of individual members assumes herculean proportions. But the budget already is squeezed to the limit. A volunteer committee is appointed to investigate expenses and suggest a solution.

A question of responsibility arises. Several members have been skipping out when it was their turn to help wash dishes. Other good-natured members have done the neglected work, but they are no longer good-natured—nor should they be. What to do? Should individual responsibility be enforced? The members say yes, and decide that a non-working member should pay fifty cents an hour to the one who does his job.

SUCH problems, ranging from domestic and financial questions to general policy, are all in the night's work for some seventy-five members of the Antioch Community Cooperative (ACC), an experiment in group living at Yellow Springs, Ohio. The ACC belongs to the members, most of them students at Antioch College, who share complete responsibility for the finances and management of the ACC. Every member has a share in management and ownership because a cooperative is run by its members, who collectively purchase the services which they wish—room and/or board, at the ACC. To cut costs, everyone does his share of kitchen, cleaning, and maintenance work. In the spring, after expenses are paid and adequate reserves are put in the bank, the savings, or "profits," are returned to members as dividends, in proportion to the total amount each has paid the co-op—which is themselves as a group—for room and/or board.

The present facilities of the ACC include two houses rented from the College and used as dormitories—Oakhurst, housing twenty men; and Morgan, twenty women. The first floor of Morgan has dining space for sixty-four. Lastly, a farm plot produces vegetable vitamins, which help nourish both members

• THE PICTURE in the upper left corner shows David Michener, Harry Margolis, and Peter Hurst giving Oakhurst, their co-op dorm, a thorough spring house cleaning. . . . In the center picture a few ACC members and the Oakhurst hill-billy band are going through the Virginia Reel in preparation for a co-op-sponsored, all-college folk dance. . . . Mrs. A. E. Morgan, wife of the former head of Antioch, tells a discussion group how the ACC started in the president's dining room a decade ago as an eating club for needy students. . . . At right, Anne Milburn and Phyllis Whitman are checking weekly accounts of their co-op. . . . At upper right, diner members enjoy informal sociability at lunch. When they dash off to afternoon classes, two or three of the group will stay behind to wash dishes and set the tables.

and the reserve fund. Behind these tangible assets is a hard-working membership, interested in cooperative living.

This setup was achieved by a few student leaders. In 1941 they helped reorganize a struggling boarders' club as the ACC, a bigger, better, room-and-board co-op based on Rochdale principles of cooperation—Magna Carta of economic democracy—which they wrote into the present constitution of the ACC:

- (1) One vote for each member.
- (2) Fixed interest on all capital, not to exceed the current legal rate.
- (3) Any surplus remaining at the end of the year, after setting aside necessary reserves, to be returned to the members in proportion to patronage, or used collectively for social purposes.
- (4) Unlimited membership to capacity.
- (5) No proxy voting.
- (6) Political, religious, and social neutrality.
- (7) Continuous expansion.
- (8) Constant education.

Skeptical school authorities raised eyebrows, but agreed to give the idea a trial. They were not disappointed. At the end of its first year, the ACC was on a sound social and financial basis. War-time conditions now make a full membership harder to get. Cooperative living takes time and effort, but morale was high. Enough savings had accrued to add a screened porch to the dining room, raise salaries of cook and dietitian, boost the reserve fund, and divide \$706 in dividends among members, in amounts ranging from sixty cents to \$13.

To meet the challenge to "make the co-op work," the ACC was founded upon three major premises: *Democracy*—in government and membership; *Education*—in cooperative principles; and *Responsibility*—placed upon each individual.

The steering committee of seven, elected by the co-op members, represents both dorms and diner, forming an organizational nucleus for the ACC. Most of the work is delegated to committees—social, financial, educational, membership—and a food gripe committee which tries to satisfy finicky tastes. Though students predominate, the diner has lately been attracting townspeople—Negro and white—and it is hoped that this will help to bring about an even more cooperative relationship between the ACC and the community at large. When students at Wilberforce University, nearby Negro school, staged a new play, "Hail Jim," in Yellow Springs last winter, they were entertained afterward by the ACC.

Member education within the ACC, which has affiliated with Midwest Federation of Campus Co-ops, consists of discussion groups, augmented by posters, bulletin board, and a 16-page student-written handbook of the ACC. And there is practical education: "Somebody has to get dinner on cook's day off!" And it always seems to be a man who volunteers first!

Everyone who joins the ACC assumes his share of responsibility for four F's: funds, food, furniture, and fun.



Since all income from dorms and diner is pooled, members of either or both units have a stake in the whole project. And mud's the name for persons who breeze off leaving four or five lights blazing!

Food problems are capably handled by trained dieticians—sometimes students—who listen to suggestions relayed by the grippers' committee. Some of the most vocal malcontents at the ACC, when they get beyond the co-op circle, defend the meals to all comers. A student was hired during his summer job period to be full-time farmer, and when his usual volunteer help was not sufficient to keep the weeds out of the ACC garden, would lure extra hands to the farm by a co-op picnic—work first—in the glen near the farm. The crops supplied vegetables for the diner for two months, and yielded a surplus which was sold elsewhere.

The ACC specializes in friendly informality. The Morgan living room is a gathering place for bull sessions, dancing, singing, and even for shelling peas while you talk! Ice-box raiding is kept within bounds by encouraging members to sign up in advance to make evening snacks for everyone who drops in after the library closes. During a vacation week when the campus Coffee Shop was closed, the ACC had a cafe-like Snackery, to which students came to eat hamburgers, chat, and dance. The co-op fosters group recreation—picnics, birthday parties, group sings, and folk dancing. Two formal dances at the college have been planned by the ACC, with members helping make decorations, tie up favors and hang drapes. Most of the members take part in sports and activities outside of the ACC, and non-members often enjoy food and fellowship at the co-op.

Just as people can be loyal to home and country, each for its own sake, *properly educated* ACC members can be loyal to co-op and college, and to the world outside. The qualities of democracy, responsibility, and friendliness learned in the self-government of a small group or community carry over into all phases of living. They are qualities upon which we will depend in constructing a better post-war world based on the ultimate brotherhood of man.

—Anne Milburn

How You Can Start

that there is no mystic magic in the word cooperative and that many such movements have failed where they were founded on wrong lines, let us ask, out of the costly experience of the past in many lands, what are the conditions of success for a local cooperative? . . .

1. Start with a small study group of people who are desirous of doing their part to help solve the problems of poverty amidst plenty.
2. Develop from a study-circle into a buying club or into a co-operative association.
3. Publicize the Consumers' Cooperative Movement through personal interviews, on platforms, in the press, and through the distribution of literature.
4. Develop programs of education for members, youth, and employees.
5. Keep expenses within income. Keep rent low. Do not invest heavily in fixtures or stock. Remember that voluntary effort usually is necessary in starting.
6. Have books audited monthly. Always know where you stand. Make careful budgets of future operations.
7. Sell for cash. Do not make the mistake of doing a credit business.
8. Build reserves for future expansion. Do not pay all savings in patronage dividends.
9. Keep up your enthusiasm. Do not let discouragements cloud your vision. There are difficulties in any group learning to cooperate in the conduct of their own business.

—Eddy and Page, *Creative Pioneers*



Recreation in Community

J. Olcutt Sanders

THROUGH quilting bees, housewarmings, and barn raisings our forefathers affirmed their sense of community. They came together not only to get a job done but almost more to give expression to their social identity. On the play level as much as any other, realistic communities have been experienced and strengthened. For the fruits of creative leisure are those very elemental traits in the community which interest us. Arthur E. Morgan lists these traits as good will, neighborliness, fair play, courage, tolerance, open-minded inquiry, patience. This is not to say that recreation is the only source, but it seems indispensable as one element.

Now just as the community depends in part on recreation, so recreation depends upon the community for its quality. Once men are overwhelmed by centralized control of life, by mass production and commercialism, recreation tends to follow the disintegrating course of escapism. Given a choice between freedom and recreation, men have chosen recreation, only to be dulled and lulled by scheming and unscrupulous leaders. True community (people brought together by inner compulsion) and genuine recreation (spontaneous and creative self-expression) are allies in a common cause, preserving and developing the values whereby men live and grow.

Community recreation today might be classified under four headings—tax-supported, group-subsidized, self-supporting (of which commercialism is a distortion), and volunteer.

Nearly every community with a population of 8,000 or more needs a man or woman who shall give full time to thinking, planning, and working for the best possible use of the leisure hours of men, women, and children, declares the National Recreation Association. A community center, playgrounds, and skilled leadership would be part of a municipally operated program. Rural regions, too, have organized county recreation councils. One of the most successful, in Teton County, Montana, began twenty-one years ago at a dinner meeting to discuss serious agricultural problems. Singing, games, and stunts contributed to the success of the meeting, which became an annual social and recreation event on a large scale, called the "Fun Feed."

Preparing for this led eventually to the formation of a Teton County Recreation Association to train leadership for organizing recreation in the different communities. What it has done in vari-

ous groups in the county as well as in sponsoring an annual three-day home-talent Chautauqua is an outstanding example of what can be done and is being done in many sections of the country.

BESIDES municipal and county recreation programs as such, other tax-supported agencies aiding in recreation include the schools, college extension services, and a limited federal assistance (now that WPA is ended). For adults as well as children the school can provide social and recreational opportunities in addition to strictly educational functions; especially when there is no separate community center, the school auditorium and gym and perhaps even the workshop may be open to all ages.

Other groups in a community often have a very important part in promoting recreation. Rural areas depend a lot on the grange, the farm bureau, the co-op, the farmers' union, and the churches; one or another of these agencies is likely to be responsible for keeping the social life blood flowing. When the church sees its function in terms of a rounded life pattern, it can be the center of the community; an increasing number of modern church buildings have the chapel as only one element in serving to minister to the needs of the people. Otherwise, secular groups must of necessity do the job. In any case, recreation should certainly be encouraged as part of the fellowship of farm groups, labor unions, and the like; the church hardly conceives of its task as dominating every other institution, but it should be certain that the fellowship of the church is as broad in helping its members to express their total personalities as other groups are.

One of the most challenging aspects of recreation today is finding self-supporting careers through which one may serve the community. In the face of increasing centralization of government, such activities will help off-set the ill effects. What is proposed is not just another money-making scheme, no matter what the price in community values, but rather an attempt to meet a genuine community need. Take the case of the Lynn Rohrboughs. After an unhappy period in a large city, they moved to a farm four miles outside Delaware, Ohio. With a printing press in a corner of the barn they continued to publish recreation materials (*the Kit, Handy*, and song books); in the basement shop they produced the boards for traditional games from fine

woods to encourage quality equipment. And they made their two-story barn, their roomy house, and their spreading lawn the setting for frequent community recreation events—badminton and crafts in the afternoon, supper, singing, and folk dancing. Now and then a leadership training institute draws persons from a wider area. Surely this is a far cry from the pattern of blatant commercialism, and yet it modestly pays its way.

ANOTHER unsubsidized venture in community recreation service is the Hedgerow Theater in a little town just outside Philadelphia. Jasper Deeter gathered together a group of devoted and talented young people who were interested in living co-operatively, developing a dramatic repertory company. Here is a small community serving a larger community; financially the going has been hard, but the rewards have been rich in other ways. Somewhat similar dramatic enterprises have sprung up in war-time England; two companies of Pilgrim Players were founded in 1939 and attached to the Religious Drama Society, and a third company was formed later. In each case the players have accepted a kind of communal poverty, and they have a policy of never refusing a performance to the right kind of audience as they roam the whole length of Britain.

Much of community recreation has always been on a purely volunteer basis. Especially in small towns and rural communities volunteer leadership must continue. But volunteer leadership does not have to be amateurish in the sense of unskilled. Interested and talented persons should make it part of their preparation toward becoming contributing members of the community to develop recreation skills. Summer experiences in work camps and youth caravans would help. Realizing that education is more than occupational training, one might include some aspect of recreation in the curriculum. A community is no stronger than the sense of responsibility felt by its members.

Patriotic Sacrifice

"The Office of Price Administration revealed today that the 100 major war contractors made twice as much profit on their invested capital in 1941 as they did in 1939 despite the steady increase in profit taxes during those years. . . . The new study shows that total profits on invested capital for all 100 contractors in 1941, latest year for which figures are available, was 12.9 per cent after taxes were paid. Profits ran as high as 42.4 per cent after taxes in that year, with only 13 of the 100 corporations reporting profit of less than 10 per cent on capital."

—PM

motive

Communities Come to Life on 16 mm

Margaret Frakes

WHEN you work with 16 mm films and projectors these days, you're seeing history in the making." That's the way one enthusiastic young man at Bell and Howell—one of the largest dealers in this type of equipment—feels about his job. And there are hundreds of others like him. Most of the effort just now, of course, has to do with films for and about the armed forces, but there is still work being done on inter-American relations, community understanding, etc. Out of the present sudden realization of the huge possibilities of this type of film, documentary enthusiasts see hopes for great development after the war is over. They envision a time when such films will bring about a type of adult education never before possible, when almost any problem or subject you can mention will have a library of films available to set forth its background and meaning, and when every community will possess the means of sharing such film with all its members. Since real understanding of any problem is part—the most important part, probably—of its solution, it would seem as if the 16 mm people have something to be enthusiastic about.

Meantime, considerable work is being done toward cataloguing and making available such films as do exist at present. Suggestions are being made, too, for the wider utilization of projectors so that different agencies in one community may share in their benefits. There is no reason, it is pointed out, why a projector in the possession, say, of a church should lie idle all week when there are other churches and schools and clubs in the neighborhood which could be making use of it during that time.

Since this issue of *motive* is concerned with the possibilities of community life, it is a good time for our page to look at some of the 16 mm films which might contribute to a more complete understanding of that life and to a realization of some of the things that have been done along this line in the past.

Here are some available from the Museum of Modern Art Film Library, 11 West 53rd St., New York City. They will be sent express collect, at a price of \$1.50 per reel, with one-half price for a second day's showing.

The City. 3 reels. Sound. A survey of the problem of planning commu-

nity living in America. The turmoil of the planless city and the spaciousness of the small planned community are dramatically contrasted. One of the most famous and successful American documentaries.

Crime School. 1 reel. Sound. A "March of Time" survey of the conditions which influence underprivileged boys to become gangsters, and the efforts made to abolish those conditions. Features a conference called in 1936 to co-ordinate child welfare activity on national plan.

The Home Place. 3 reels. Sound. Produced by the Department of Agriculture, this considers the American farmstead, its physical aspect and its spiritual significance, from colonial times to the present.

Housing Problems. 2 reels. Sound. A British documentary showing by interviews what modern housing has meant to London slum dwellers.

The Land. 5 reels. Sound. Produced by the Department of Agriculture. The story of eroded land, desertion by farmers, increase of share cropping and migrant labor and of the efforts of the Department to put the farmer back on the land and stabilize prices. Produced by Robert J. Flaherty, one of the master documentary makers.

New Earth. 3 reels. Sound. Dutch film made by Joris Ivens, with commentary in Dutch and English titles superimposed. The last in series of three films on reclamation of the Zuider Zee, this goes on to the human and economic consequences of this national project.

Night Mail. 3 reels. Sound. A famous British documentary dramatizing the public service performed by the government in the postal service. Celebrates the dignity of common labor. Commentary in verse by W. H. Auden.

The Plow That Broke the Plains. 3 reels. Sound. Produced by the Resettlement Administration. A dramatic exposition of the social and economic history of the Great Plains, written and directed by Pare Lorentz.

Power and the Land. 3 reels. Sound. Produced by the Rural Electrification Administration and the Department of Agriculture. By showing typical days in an Ohio farmer's life—before and after the coming of electric power through formation of a co-operative

group—this dramatizes the effectiveness of co-operative effort as a basis for community betterment.

The River. 3 reels. Sound. Produced by the Farm Security Administration. Written and directed by Pare Lorentz. Considered a masterpiece of the American documentary film, this dramatizes the story of the Mississippi River basin—of what exploitation and agricultural and industrial expansion did for its development and ruin, and of present efforts to control its floods.

The Smoke Menace. 2 reels. Sound. A British film showing cause and effects of the smoke pall, together with attempts at community planning to overcome the menace to health and property.

Today We Live. 3 reels. Sound. British film showing projects whereby unemployed men in England worked to construct buildings and playgrounds which can be used for reviving the lost social life of country villages.

The Transfer of Power. 2 reels. Sound. A British film explaining historical development of means of transferring power, with an imaginative parallel drawn between the progress of mechanical invention and the development of civilization at large.

Films from Other Sources

***And So They Live.** 26 min. Sound. \$4.00. Order through Religious Film Association from your nearest denominational book store. Shows the need to adapt the school curriculum to problems of the community, through work of the Sloan Foundation in the Kentucky hill country.

Architects of England. 10 min. Sound. \$1.25. Architecture from the Norman arch to the influence of modern industry in England. Bell and Howell. 1801 Larchmont Ave., Chicago.

Around the Clock. 9 min. Sound. A day in the life of a modern city, where despite a multiplicity of means of production, civilized man is more completely helpless than were his primitive forbears. \$1.25. Order from Bell and Howell.

The Big City. 1 reel. Sound. \$1.25. Urban transportation. Bell and Howell.

***The Children Must Learn.** 14 min. Sound. \$3.00. A shorter treatment of *And So They Live*.

City of Progress. The story of a London County Council, demonstrating virtues of self government. Bell and Howell.

City Planning. 1 reel. Sound. \$1.50. Looks at the type of communal architecture we can hope for in the future if we are to have better use of increased mass leisure. Bell and Howell.

Here Is Tomorrow. The story of consumers' cooperatives in the United

States. Address inquiries to the Consumers' League of the U. S. A., New York City.

The Lord Helps Those—Who Help Each Other. 3 reels. \$4.50. Religious Film Association. How the people of Nova Scotia communities have raised their standard of living by cooperative efforts and an adult education program.

***Machine—Master or Slave.** 14 min. Sound. \$3.00. Religious Film Association.

The Negro Farmer. 40 min. Sound. \$4.50. Religious Film Association. Film begins by showing poor conditions in housing and agriculture that prevail among Negroes in the South, then goes on to show how various agencies are helping in improving those conditions through stimulating community cooperation.

Our School. 17 min. Sound. \$2.50. College Film Center, 59 E. Van Buren St., Chicago. A British film demonstrating how a school in the heart of Devonshire rural area has associated itself with the environment of the pupils in order to prepare them for full life in their community.

Traveling the Middle Way in Sweden. Series of three 2-reel units. Silent. \$9.00; Color, \$15.00. Religious Film Association. A comprehensive and detailed exposition of the course of the cooperative movement in Sweden. May be ordered in the units which compose it as follows:

The Land of Sweden. 25 min. \$3.00; Color, \$5.00. **Consumer Cooperation in Sweden.** 30 min. \$3.00; Color, \$5.00 (includes details regarding housing cooperatives). **Agriculture**

tural Cooperation in Sweden. 25 min. \$3.00; Color, \$5.00. (All silent).

***Valley Town.** 26 min. Sound. \$4.00. Religious Film Association. A presentation of the unemployment conditions of 1930-40, with emphasis on its effects on the working man. Should arouse sober thinking on employment conditions that may follow the war.

Work and Contemplation. 2 reels. Silent. \$3.00. Religious Film Association. An interpretation of the summer work camps set up by the American Friends Service Committee, to help young people find nonviolent and constructive answers to social and economic problems.

Youth Lends a Hand. 2 reels. Silent. \$3.00. Religious Film Association. Activities in representative Friends Service Work Camps.

*Not available for use in Kentucky or Tennessee.

Colleges Can Be Self-Supporting

(Continued from page 18)

Most colleges, in the first place, are too much influenced by the derogatory attitude of the ancient Greeks toward manual labor, the body to be exercised in compartmentalized athletics. Self-help colleges are leading us back to an affirmation of the dignity of labor. In effect they argue that *you cannot educate the head without educating the hand*. That is true, particularly if the arts and crafts be included. Farm work involves much simple and hard work, but much more than that—the art and science of cultivating the earth. Farming is not a mere occupation—it is a profession. To a lesser degree this is true of carpentry, mechanics, weaving, pottery making, engraving, and book binding. Not one of these will fail to stimulate clear thinking; will fail to heighten appreciation of even subtle forms of truth, beauty and goodness, or fail to increase the ability to distinguish between sophisticated verbalism and sound philosophy.

Work in self-help colleges trains students in mutual aid and cooperation, in good manners in working and discussing with one another, in team work in the field of practical life. It furnishes exercise which is functional; develops habits of initiative, integrity, and self-reliance.

NOT only are these more or less conventional benefits of work obtained, but the college becomes a sort of social science laboratory which provides on a small scale all the social and economic phenomena taking place in the community at large. In such a community economic problems for study and evaluation would include the problem of land tenure and taxation in study of deeds of the college, and of its housing projects and farms; the issuance and circulation of scrip would introduce the study of the nature of money; a credit union

would provide insight into savings and credit; production on farms and in homes could be studied to determine the relative merits of that technique in contrast to the current large scale production in commercial life; great economic, political, and social controversies flowing from relations of capital and labor could be studied in connection with the organization of various college "enterprises" with employers and employees present; various degrees of cooperation, collectivism and communism could be tried on the campus; ethical division of proceeds and dividends would need study; and even the problem of property and inheritance could be investigated since property would be acquired and transferred to successors in these enterprises. The problems or the implications for the study of sociology, psychology, law, and politics can be imagined.

All the political institutions and all the political problems of state and society could be developed in laboratory editions in connection with the organization, maintenance, and government of the college community. Real problems in law, in policing, and in corporate action would develop.

If each student in a college found it necessary to contribute to the solution of the concrete economic, political and social problems of the community in which he lives for four years, he might be led to discover that it is possible to apply the abstract knowledge which he acquires in reading to the problems of the world at large. Such a student might learn how to utilize the habits of clear thinking—of sharp definition of problems, of logical analysis, of conclusions based upon adequate evidence—in the workaday world which he will eventually have to face.

"This Is Mutual . . ."

David Miller Crandell

IN October the Mutual Broadcasting System celebrated its eighth birthday and sent out its annual message, "Greetings to all our Mutual friends." Those eight years cover a very interesting story of the birth and growth of a big radio network. Have you ever wondered about its name? As to why it is called Mutual? It is more than a name, it is a policy. The Mutual Network was formed in 1934 with the view of covering the major population centers of the nation with a few high-powered stations of superior coverage. The network was to be cooperative, the stations operating the network service rather than the chain running the station. The individual stations themselves chose to remain independent so that each might do the job in its community as it saw best. It is a network that is mutual all the way.

The network began with four stations: WOR, New York; WGN, Chicago; WLW, Cincinnati; and WXYZ, Detroit. In its first year the network grossed one million dollars in billings, and in its second it doubled the figure. In its first year, Mutual added stations in Baltimore, Philadelphia and Pittsburgh, and began an interchange of programs with London and the CBC of Canada. In its second year Mutual went coast-to-coast by affiliating with the coast network, Don Lee, of California, a powerful network covering all of the coast states. Thus Mutual completed the swiftest rise of a radio network in broadcast history. The next month, the Yankee Network, an East coast chain headed by Boston's WAAB, joined the new national network and its action was followed by big stations in Denver, Omaha, Lincoln, Des Moines, Cedar Rapids, St. Louis, and Kansas City. Then KGMB, Hawaii, affiliated, and a new, powerful and extensive network was well established.

In 1937, listeners in 76 cities could tune to Mutual. Still a network operated by the stations, Mutual announced that thirty-five per cent of all its programs originated outside of New York and Chicago, and that twenty-five per cent of all programs heard on the network were devoted to cultural themes.

In 1939 the network expanded to the southeast as stations in Charlotte, Winston-Salem, and Salisbury, N. C., joined the others. Mutual covered both World's Fairs, in New York and San Francisco, and gained exclusive broadcasting rights to the 1939 World Series over 150 stations

in the United States, Canada and Hawaii. About this time a Southern Network was formed including Nashville, Louisville, Ashland, and Lexington. All these member stations renewed their contracts until 1945 and the capital stock of the network was divided among the contributing member stations—each station with an active voice in the network's operation and policies. In 1940, Jackson, Memphis, Atlanta, and Rochester became Mutual affiliates. It has grown since then and is still growing.

MUTUAL programs are to be recommended on several fields of coverage. It has a very extensive news service with many of radio's top commentators. Mutual does well with serious music by providing the nation's audience with the Philadelphia Symphony Orchestra with Eugene Ormandy, Artur Rubenstein, and other artists. The "Chicago Theater of the Air" is a fine music program designed along operatic lines. Three years ago Mutual hit a new high when thirty top dance bands were heard in one week of transmission. Mutual still holds that record, covering most of the top dance orchestras of the nation. Mutual devotes more air time to religion than any of the other networks, and is the only network in America that gives one minute of air time per day to prayer. It can be heard daily from 6:00 to 6:01 P.M. EWT. One of the most avid listeners of this "Minute of Prayer" is Barbara Cramer of Brooklyn, aged six. Her mother reports to the Network:

No matter what's going on in the house, faithfully at 6:00 P.M., Barbara will beg everyone to be quiet while she listens to your "Minute of Prayer." Barbara explains that listening to "the prayer makes me feel kind and wanna do what's right. If everyone felt kind," the young radio fan philosophized, "maybe there'd be no war."

The following programs we recommend as good listening. We are not recommending these over similar programs on other networks necessarily. We are simply saying "This is Mutual . . ."

NOTE: All times are given as Eastern War Time.

MUSIC

The Philadelphia Orchestra

Mondays 2:30 P.M.

Eugene Ormandy conducts with guest artists.

Palmer House Concert Orchestra
Tuesday-Friday 1:45 P.M.
The Chicago Theater of the Air

Saturdays 9:00 P.M.

Operettas with Marion Claire, Soprano; Henry Weber's Orchestra; WGN Chorus.

Sinfonietta
Thursdays 8:00 P.M.
A program of fine music, Alfred Wallenstein conducting.

FORUMS

Reviewing Stand Sundays 1:00 P.M.
A radio forum discussing current world problems under the auspices of Northwestern University.

American Forum of the Air Sundays 8:00 P.M.
A radio forum originating in Washington, D. C., dealing with governmental, domestic and international affairs. Theodore Granik, nationally known attorney, and special advisor to Donald Nelson, Chairman of the War Production Board, conducts the program.

RELIGION

Mutual's Radio Chapel Sundays 11:30 A.M.
Religious program originating in New York to the full network.

Young People's Church of the Air Sundays 4:30 P.M.
Bill Hay Reads the Bible Monday-Friday 12:15 P.M.

Minute of Prayer Monday-Saturday 6:00 P.M.

WAR PROGRAMS

This is Our Enemy Sundays 10:30 P.M.
This series presented under the auspices of the War Production Board.

Answering You Sundays 11:30 P.M.
Britain answers questions from the United States about the war.

On Guard with the Coast Guard Saturdays 1:15 P.M.

NEWS

Background for News Sundays 10:45 A.M.
with Walter Compton Tuesday-Thursday 4:00 P.M.

Associated Press Bulletins with Arthur Van Horn

Sundays 11:30 A.M.
Monday-Friday 1:30 P.M.
Upton Close Sundays 5:15 P.M.
Gabriel Heatter Sundays 8:45 P.M.

John B. Hughes Monday-Friday 9:00 P.M.
Sundays 10:00 P.M.
Tuesday-Saturday 10:00 P.M.

BBC News Daily 12:30 A.M.
Boake Carter Monday-Friday 12 NOON
"Q.E.D." Monday-Friday 1:00 P.M.

Cedric Foster Monday-Thursday 2:00 P.M.
Sheelah Carter Monday-Thursday 5:00 P.M.

Fulton Lewis, Jr. Monday-Thursday 7:00 P.M.

"Sizing Up the News"
with Cal Tinney

Monday-Wednesday-Friday 8:00 P.M.
Monday-Wednesday-Friday 12:15 P.M.

Raymond Clapper Mondays and Thursdays 10:00 P.M.
The War News Analyst with Paul Schubert

Monday-Friday 10:30 P.M.

News Pictures--From Your Campus

Henry Koestline

WHEN we mention "news pictures" or "news photos" the reference is usually to the type of picture normally associated with big headlines in the newspaper. In this writing, however, we want to mention another type of news photography—the type each of us is capable of doing around our own campus.

At first this may sound like nonsense. Me take news photos on the campus! Ridiculous! Well, perhaps you never thought of it before, but every picture you make can be newsworthy to somebody else.

The first trick, of course, is to find that "somebody else" to whom your pictures will seem fresh and interesting. And today that shouldn't be difficult. For almost every one of us is writing regularly or at least occasionally to some one in the Army, Navy, Marine Corps, Coast Guard—or the WAACs or WAVES. Or you may be writing to a student who has gone into a Civilian Public Service camp or defense industry. If you have friends from your campus who have left recently, you have someone interested in receiving "news pictures" from your campus.

Every poll and survey that has ever been taken among the ranks show letters and snapshots from friends or relatives as among the things most wanted by the boys in the service. And since snapshots rate so highly, we should keep the boys well supplied.

For instance, if you've been taking some snapshots of the fraternity recently, some soldier would be very happy to receive them. Or, if you've tried your hand at some landscape pictures, or a few snow scenes, they would make interesting news pictures, too. The soldier could show them to his friends and point out the gym where he used to play basketball, the library where he read *Life*, the cafeteria or soda fountain, "Lover's Lane" where he did his courting!

Having a few pictures of the campus to slip into his wallet is really requisite to any soldier's happiness, so if you haven't sent your service man any pictures yet, begin now by sending good snapshots of the campus including, if possible, some of his fraternity brothers, close friends, or familiar professors. What he'll want most are clear, straight shots—don't try to be fancy. If you want to send him some stunt or humorous picture later, that will be fine.

After that comes the point where the news angle of this campus news photography enters the program. You can't just keep sending straight snapshots of buildings or friends to boys in service without striking a rather monotonous note—although much variety can be gained there. Secret of keeping a soldier's interest at peak—and to please him most—is to keep showing him what is new and interesting about the college or surrounding town.

For example, a picture of Sam and Betty drinking a "coke," or Jimmy cranking his Model T, would make a good campus news photo your service man would treasure. Or a snapshot taken at your last social would get an equally warm reception. Then, too, pictures of spring blossoms and budding trees would be a welcome sight to any student far from college.

WHEN sending prints to boys—or girls—in the service, small prints, not enlargements, should be used. They might have room in their locker for one or perhaps two enlarged photographs, but they would probably find it difficult to conveniently store more than that. With small prints, however, they could find some spot to tuck away innumerable snapshots without any difficulty. You could, of course, have the best part of your pictures enlarged, but if you do, limit the size, including margins, to 4x5 inches, small enough to slip into most business-sized envelopes. You need a spe-

cial envelope or mailing carton for the larger prints.

Remember also to mail them with some stiff extra backing. For example, the pictures might be packed between two pieces of medium cardboard with a rubber band around them. Or if you want to, you may send them in a small, photo-mailer which can be purchased from most camera or stationery dealers. There are also military-type snapshot albums now available.

One thing which should be mentioned—in taking landscape scenes around the campus, you'll find it much more interesting to have some person in the picture, preferably in the foreground. So your friend can proudly say, "Look, that's my college roommate in the foreground."

It is *not* necessary to have the subject looking directly at the camera in every picture. In fact, you'll probably get much better results if you tell the person to look at what they are doing or pointing at some object in the scene.

Here's one example. Say, you want to take a picture of Margaret getting her mail. You could take the picture just as she comes out of the post office, carrying a letter (or package) and with a "dead-pan" stare on her face for the camera. Chances are it won't be a good picture. It will look too posed and artificial. But, if you pose Margaret standing outside the post office opening the letter or package—and doing it apparently unaware of the camera at all—you'll get a very natural and unposed type of picture.

Finally, anything new that happens around the campus or town that can be pictured makes a suitable campus *news* photo the boys in service will appreciate. So keep your eyes open, send the pictures and you'll be sure to get a reply which begins . . . "Gee, thanks for the snapshots!"

- You'll find many opportunities like this to take "news pictures" around your own campus. This one shows a committee meeting of the Vanderbilt University Student Christian Association "Leader's Retreat" at a nearby camp.—*motive* photo.



motive

Bridges Unbroken

Harvey Seifert

IT is a comparatively simple research task to discover the most important examples of the church's approach to labor in the United States. There are so few of those unbroken bridges that even a complete list is merely a demonstration of our lack of interest and activity in this crucial area. While the following list is not entirely exhaustive, each of the groups mentioned deserves the praise due to pioneers.

The National Religion and Labor Foundation

In the conviction that the church and the labor movement at their best share common aims and ideals and that they largely hold our future destiny in their hands, the Religion and Labor Foundation was organized just ten years ago. It aims to build bridges between religious leaders and the labor movement, by bringing to churchmen deeper understanding and wider contacts with labor, and by awakening in labor leaders an awareness of religious teachings and interest in their struggle. By uniting the progressive forces in both groups the Foundation works for an extension of justice and democracy in American life.

Demonstrating this dynamic union, the national officers and committee of the RLF include such prominent representatives of both religious and labor groups as Allan Knight Chalmers and Joseph Schlossberg, John Haynes Holmes and A. Philip Randolph, Bernard C. Clauzen and Mary Lewis, Charles Gilkey and Powers Hapgood. Methodist Bishop McConnell is the honorary chairman and Willard Uphaus the executive secretary.

The Foundation has directed study tours, conducted investigations and hearings, held conferences, and arranged the exchange of speakers and fraternal delegates. Two notable achievements are the establishment of chapters in many theological schools to reach the minister of tomorrow and the organization of Religion and Labor Centers in industrial communities—notably Cleveland and New Haven—to sponsor a variety of local activities.

The Address of the Foundation is 106 Carmel St., New Haven, Conn. A post-card will bring literature, and 25 cents a year will bring the excellent monthly bulletin, "Economic Justice." Add another 25 cents for the anniversary issue, which includes an unusually good selection of articles.

Labor Temple

Thirty-two years ago, when organized labor had little status in this country, the remnant of a Presbyterian Church in New York City united with another congregation. Their building, in a slum workers community, was turned over to a machinist with some theological training, Charles Stelzle. Convinced that the conventional church program must be adapted to the needs of his community, Stelzle at once began holding public forums where the problems of working people could be freely discussed. Labor Temple soon became a center where the aims of workers could be openly stated and where the church, having demonstrated its sympathetic interest, won its right to present a religious interpretation of human life.

The defense of civil liberties and the rights of minority groups has always distinguished this adventurous church. During the heresy hunting days following the first World War, Labor Temple refused to repeal the Bill of Rights. Its platform was open to representatives of persecuted groups, and it consistently supported what is believed to be the just claims of workers.

Now again under wartime conditions the Temple holds fast to its fundamental faith, bringing a message of Christian brotherhood to those who work and developing techniques for the social education of conventional churchmen. The address of Labor Temple—to file for your post-war trip to New York—is 242 E. 14th St., and its well known director (successor to A. J. Muste) is Laurence T. Hosie.

James Mullenbach Industrial Institute

In the heart of Chicago's near west-side, near the offices of more than 100 local and international unions, the Congregationalist-sponsored Mullenbach Industrial Institute is at work. The man for whom it is named was reared in a mining community, trained to be a minister, and became an arbitrator in the men's clothing industry. The Institute tries to concretize his conviction that the Christian Church "must protest against every element in our social life that discounts the human spirit, and lives off the unrequited toil of men, women and children."

At conferences held at the Mullenbach Institute, church, civic, industrial, and

labor leaders join in a discussion of current industrial issues. A speakers bureau is maintained through which the Institute reaches out into other organizations, encouraging them to include a discussion of such issues in their programs. Research is carried on in local labor conditions, and aid is given to various workers' education projects.

Frank McCulloch, director of the Institute, claims, "We are only at the beginning of a great idea"—but a great idea it is nevertheless.

Summerfield Methodist Church

"A study in ecclesiastical fireworks" is a phrase that has been applied to J. George Butler, minister of this church of the working man in New Haven. From Yale's home town he once wrote an article for a national magazine entitled "Yale Needs the C.I.O." With his church just around the corner from the Winchester Repeating Arms Company, Butler gave his blessing to the campaign for organizing the plant. In spite of repercussions this Elijah, with a Yale degree, held his ground—and eventually his official board passed a resolution of "appreciation to their pastor, for the work he has done on behalf of the workers of the Winchester Arms Company."

Good advice to those near a library with a complete file of *Zion's Herald*, is to suggest looking up an article by Butler in the June, 1941, issue. Dealing with a much too common situation, his thesis is that the Central Labor Council of New Haven has consistently been a more progressive force in the city than the Council of Churches, because "organized religion in New Haven has lost its nerve. . . . Instead of being a revolutionary force in society, preaching the brotherhood of man and championing the poor, it rests in privileged smugness in the status quo."

Grace Community Church

Out in Denver, Colorado, another Methodist church is doing a seven day a week job which is more than the usual institutional church program. Its weekly schedule fills three single-spaced pages, with a range of activities including first aid and the fine arts, a credit union and a mountain boys town, a consumers co-op and an Argue Club, bakers union meetings and church services.

Activities and meetings of labor groups in the church house reach forty or fifty different unions. During one of the National Preaching Missions the entire Denver Trades and Labor Assembly met in Grace Church to hear Muriel Lester and others. Over twenty years ago Denver Labor College was set up with the encouragement of Grace Church leaders. While independently organized, minister

Prophets Are Not Fortune-tellers

Thomas S. Kepler

Prophet OCCASIONALLY we hear it said of a minister, "His ministry has been one of a prophetic tone." Such a statement means that he has been a leader in religious thinking, social reform, and civic betterment. It does not mean that his leadership has been one in predicting the far distant events of history, even though he may outline programs as to how the world of tomorrow can become more like God's kingdom on earth.

The role of the prophet in the Old Testament was very similar to the one just mentioned in the contemporary world. He was a man called from almost any vocation of life to go out as God's emissary to point men's attention to the highest values—Amos was a shepherd, Isaiah was a noble, Hosea was a priest. The Hebrew language calls the prophet a *nabi* (nah-vee) which means one who "bubbled over" or "spoke forth." As God's spokesman the prophet in the white heat of his enthusiasm for bettering the world would "bubble forth" in sermons to his fellow countrymen. Unlike the Greek who believed that *reasoning* gave man his keenest insights, the Hebrew prophet held that man's ultimate perspectives were *revealed* to him by God. Hence as the prophet attempted to make his civilization better, he did not speak his *rational* opinions about the conditions of the good state (as Plato did in *The Republic*); rather he proclaimed what God (Yahweh) expected of men if God's kingdom were to arrive on earth. He "spoke in behalf of" God, feeling himself *called* to his task; not to speak his message of reform would be disobedience to God's will. His words of reform were always directed toward the selfishness of business men, briberies in

the courts, drunkenness and revelry among the nobles, luxury of women, petty politics of the kings, and the hypocrisy of worshippers.

The Greek prophet (*prophētēs*) was related to the oracle or fortune teller, such as those found at Pythia or Delphi, where the main task of the "prophet" was to make predictions about the detailed future of the life of a person or a nation. Such a misconception of the prophet crept into the interpretation of the Hebrew prophet, so that he was sometimes looked upon as a "predictor" rather than a reformer. Part of the misconception regarding the prophet being a predictor of longtime distant events is due to two sources: (1) In the Gospel of Matthew the writer frequently says (twenty times) that some event in Jesus' experience happened "in order that prophecy might be fulfilled." Some Christian rabbi had made a large collection of Old Testament references related to the coming Messiah, which the writer of the Gospel of Matthew used when he found Old Testament passages fitting particular events in Jesus' life. Out of the many references to the coming Messiah, twenty seemed to fit the events of Jesus' life; others were unused. On the surface it made the prophets appear as predictors. (2) In the book of Daniel the author writes his book in the year 165 B.C., making a survey and reinterpretation of the events of history; but he writes as though he were writing in the year 600 B.C., looking ahead until the year 165 B.C. Hence this book makes it appear as if a prophet were a predictor; rather, he is a surveyor.

Prophets did make predictions; some were correct and some were wrong. Amos and Hosea predicted the downfall of Israel

by Assyria, and it happened in 722 B.C. Yet Jeremiah and Zephaniah predicted the downfall of Judah by the "Scythians" (which Herodotus refers to in the seventh century before the Christian era), and they were mistaken; the Scythians left Judah untouched. The greatness of these men, however, did not ultimately depend upon the error or correctness of their predictions; their grandeur was based upon their concept of God's character, their social-religious-moral effect on the nation, and the perennial import of the religious message they spoke. Their true spiritual height lay in the fact that Jesus felt himself united with them as a prophet, even though he was looked upon by his followers as *more* than a prophet, namely the *Christ* or *Messiah*. "To Judaism and to the Semitic world generally there was no such category as 'mere prophet' (another modernism!): the prophet was the highest conceivable manifestation of the Most High . . . exalted to the highest possible human category short of divinity, is 'The Prophet' of the Eternal."

Both the prophet and the priest are needed in the development of religion. The prophet puts the leaven into culture; he keeps religious ideas from becoming encrusted with old forms and creeds; he stands out ahead of the members of the *status quo*, trying to lead them into higher interpretations of the good life. Yet, because he sometimes stands out too far for the masses to follow, the priest follows the prophet in his attempt to organize the prophets' ideas into a way the masses can understand them. In such a way the priest and the prophet supplement one another in their attempt to keep religious ideas well-balanced, yet understandable and workable.

Get acquainted with the great Hebrew prophets! You will not find a finer group of spiritual companions in the history of religion. See Sargent's panel of these men; study their faces carefully; around their heads you will see no halos, but upon the remnants of our civilizations which have followed their directions you will find hallowed ground!

"Wally" Wahlberg is among its recognized leaders and the labor college still meets in the church buildings.

Mt. Olivet Community Church

Near Ford's River Rouge plant in Dearborn, Michigan, is the "Owen M. Geer Playfield," a tribute from a city to a Methodist preacher whose church is alive to twentieth century problems. Dearborn, like other industrial cities, has had its touches of excitement. During the Ford strikes, streets were barricaded, petitions for injunctions and troops were

circulated, rumors and charges of plots were manufactured. A steady and progressive influence through it all was the minister of Mt. Olivet Church, who had won a hearing through his sympathetic interest and Christian concern.

Except for the fact that its minister is invited to address labor unions as well as Rotary clubs, there is nothing strikingly unusual about the activities of this church. It is a normal family church, with considerably more than the usual success in winning members and en-

thusiastic support. Perhaps that is due to its spirit, which dares to translate into specific terms the generalization of our official Methodist social creed, "We stand for equal rights and complete justice for all men in all stations of life."

All these whom we have discussed are artisans of reconciliation. Others could, of course, be mentioned, but the tragedy still is that their total number is so small. Most bridges between religion and labor are still not so much unbroken as unbuilt.

Why Force Christianity on Foreign Nations?

Robert H. Hamill

SKEPTIC: Why do people again stir up talk about missions and missionaries? This is no time to revive that old stuff. It is stupid to send out old maids and sour-faced preachers to say, "Please, Mr. Heathen-Man, come be a Christian, as we are. We know what is good for you!" Even *motive* devoted a whole issue to the idea in January, as though college students care a rap about that kind of religion. Charity begins at home, so does religion. We need to clean up our own backyards before we export our religion. (Mildred Sicheloff, of Scarritt College, Nashville, recently told Taurus that two fellow students backed her into a corner with this kind of barrage.)

ZEALOUS: But we Christians must spread our good news, to turn the whole world to the Christian way! How else can that happen? How will men know about God, and the joy of following Christ?

SKEPTIC: It seems pretty silly to push our ideas down the throats of people who have religions plenty good enough. The Chinese were getting along all right without our interference. Religion is a private matter and no one has any right to force his ideas on anyone else. You believe in freedom of religion, don't you?

ZEALOUS: But missions isn't forcing anyone; it is merely telling people how advanced our religion really is, and showing them, by doing good for them.

SKEPTIC: What can we boast about? I don't see it. The Christian nations launched this kind, brotherly war. India, China, Africa—the so-called heathens—they didn't begin the shooting.

ZEALOUS: No, Japan did, and Japan isn't Christian.

SKEPTIC: But Germany and Italy, supposed to be strictly Christian, loosed it in Europe, and wage it now without mercy. England and United States committed crimes that provoked the war, and they openly claim to defend Christianity. Mark Twain prophesied that the Christian nations will go down as the most warlike and calloused people in history.

TAURUS: Would you say, *Skeptic*, that these nations deliberately wage war because they are Christians, or in spite of their religion? Is Christianity a belligerent influence, or a restraining, tempering influence?

SKEPTIC: That is not easy to say yet; it is not clear, for almost every day some

more bishops come all out for war. That does not restrain or temper the fighting. Besides, even if Christianity were strictly a civilizing force, it cannot be spread forcibly against people's will. You cannot educate people who are not anxious to learn. Unless people eagerly reach out for Christianity, the whole missionary effort wastes time and money.

Do Foreigners Want Christianity?

FACTUAL: Let's look at the facts to see whether other nations receive Christianity willingly. The evidence is clear. Japan is an exception; her military clique outlawed the missionary work and harnessed the Christian program to the chariot of its own desires. But the other nations stretch out open hands for missionaries to enter. Generalissimo Chiang Kai-shek has said that China always welcomes Christian workers and will need them in tremendous numbers after the war. India opens her doors to missionaries, for many schools and hospitals there are supported and staffed by Christian workers. And from Africa I recently heard this story: A missionary stationed there in the jungles wrote his home Board, "I found a group of men in my backyard one day. The chief spoke up, 'We have walked in from our village forty miles away to get a teacher to go back with us.' I had to tell him, 'You are the third group that has come this week and I have no teacher to send you. I have no money, and no teachers, and I can't help.' The chief answered, 'We are going to stay here until you give us one.' Days passed, and I wept when finally they faded back into the forest."

SKEPTIC: You can't pull that sob-stuff on me. That is an isolated case, not typical. Other missionaries report that years of constant sweat yield them only a handful of half-hearted converts. People do not cry out to be converted. Even in this country, people don't crowd and push their way into the Kingdom of God. That is too obvious to argue.

Is It a Duty to Send Missionaries?

ZEALOUS: Regardless of the difficulty, our religion orders us to be missionary. Jesus commanded us, "Go ye therefore and make disciples of all nations."

SKEPTIC: Good Biblical scholars de-

clare that those words do not come from Jesus, because they go on to say, "... baptizing them in the name of the Father and of the Son and of the Holy Spirit." Jesus would never have made any such reference to the Trinity. Therefore the whole world-mission idea may not belong at all to Jesus himself. What he did say was, "I am not sent but unto the lost sheep of the house of Israel"—that is, to his own nation—and he told his twelve disciples, the first thing after he chose them, "Go not unto the Gentiles, nor into the cities of the Samaritans." That saying is no doubt a genuine report of Jesus' own words.

FACTUAL: But those quotations, *Skeptic*, come from the gospel of Matthew, written by a Jew and intended only for Jews—a nationalistic gospel. There are contradictions in the New Testament, to be sure, and we cannot tell exactly what Jesus really said. We do know what he did. He sent out seventy men, to heal and to teach. He was not satisfied without reaching out for others.

TAURUS: Whatever Jesus may have said, we must admit, I think, that he had a world vision and meant for all men to follow his way of life.

Imperialism vs. Rice Christians

SKEPTIC: Forget about that. This much is plain, that the missionary movement brings as much damage and suffering as it does good. Business men with selfish purposes follow up the missionaries and exploit the people. Missionaries are sent ahead to "soften up" the resistance, then the imperialistic economic powers take over without much opposition.

ZEALOUS: You can't blame the missionaries for that! If predatory men plunder and rob, the Christian workers are sorry about it, but they are not responsible for it.

FACTUAL: In fact, the missionaries themselves often suffer from that, too. When native peoples finally discover that foreigners are exploiting them, they throw out the business men and the religious workers as well. In China, for instance, about fifteen years ago, missionaries were terribly persecuted, and innocent native people were hurt and killed for no fault at all except that they were Christians and associated with foreigners. Missionaries were held accountable for the sins of imperialism, when actually they came to heal and help, not to exploit.

SKEPTIC: On the other hand, many turn to Christianity because it means free food and clothing. Rice Christians, thousands of them. That sort of business degrades the people, and Christianity, too.

FACTUAL: I grant you, the mission projects tempt the people just to sit and be ministered to. Schools educate their

children from kindergarten through professional training. Hospitals give the finest medicine and surgery. Adults are taught to read and to farm scientifically. Better housing, village hygiene, reforestation are encouraged—almost everything imaginable that makes for human betterment. The modern missions program consists in just such helpful projects. Some people still think that a missionary corners a native, argues with him about religion, convinces him that his old religion is superstitious, and gets him to accept Christianity and be saved. That sort of thing just does not exist anymore. But as you say, modern missions is a danger just because it does minister to real human needs.

ZEALOUS: There is a different danger, though. There are some rice Christians, I don't deny that. But remember, too, that whoever turns Christian in foreign lands doesn't do it to play safe and live softly. He faces positive danger. Christians are a minority, being sometimes as few as one-half of one per cent of the population. To become a Christian, he breaks away from his culture, leaves his friends and family, refuses the prevailing customs. He is not reared in Christianity from birth, but makes a deliberate decision; he is converted, not just absorbed into the church, as we are. He suffers for that decision. Fellow-citizens ostracize him, suspect him, because he fraternizes with a strange radical sect. He is frequently more unpopular than Jehovah's Witnesses are with us. The convert to Christianity runs risks and faces danger. Rice Christians? Not many would think that rice alone is worth such trouble.

Are We Superior People?

SKEPTIC: That may be true, but another thing makes me fed up on missions. It is subtle proof of our superiority complex. We westerners bask in cultural and racial pride, and we sublimate it by trying to do good to the inferior foreigners. We patronize, then buy off our sin of pride by spending a little for missions. We are not the only wise and good people. Confucius, for instance, had a system of ethics probably as good as Jesus', and many centuries before Jesus.

FACTUAL: Yes, the wise and good condescend to help the ignorant and wicked. It used to be that way, but no more. Oriental people have rich cultures, and we have learned to learn from them. Nowadays East and West contribute to each other, and Christian missionaries are the carriers of this exchange. For instance, no longer do our missionaries control all the mission work; they train native leaders to take over the schools and churches. Those nationals of the younger churches already contribute much to

the Christian thinking around the earth; they create their own projects; and now they help to support other missionary work in other nations. As a matter of fact, these foreign churches are so able to stand on their own feet, as adults and not as children, that they survive even where the war has withdrawn all foreign help. This proves they are not inferior, nor dependent upon us for their life.

ZEALOUS: Those younger churches are more awake and more energetic per Christian than we are.

SKEPTIC: Maybe they ought to send some missionaries back to us. We need something.

FACTUAL: That is not as funny as it sounds. It has already happened. Did you hear T. Z. Koo here on the campus in 1941, speaking for the World Student Christian Federation? He is living proof of what Henry Pitt Van Dusen predicted: "If Christianity should disappear from the Western lands, it would not disappear from the earth. So deep and tenacious is its rootage in the small but vigorous Younger Churches that it would remain alive in them, continue to grow and expand until ultimately the West would be re-evangelized from the East."

TAURUS: The old distinction between home and foreign missions is false; it doesn't exist. Everything is home missions from now on, for the whole world is one unified community.

ZEALOUS: And that makes it more important than ever to Christianize the whole world. I like what Creighton Lacy wrote in his editorial in *motive* (January, 1943): "A missionary collection was being taken. A man at the aisle whispered, 'I'm not putting in anything; I don't believe in missions.' 'Well, here, take some out,' replied the usher; 'it's for the heathen.' This is the lash which stings us now: the realization that the heathen of the world are its isolationists; the idolators are those who worship money, fame, and power (wherever they are); the superstitious are the believers in national or racial superiority; the pagans are those who put their trust in military might. All others—whatever their history, culture, race, or creed—must send and be sent on a *mission to mankind*." In other words, if we are content with our own Christianity, and want to keep it to ourselves, that is sure proof that we haven't got the real thing. Christians have to serve and grow, or else they shrivel and die. Wendell Willkie reported that all around the world he found a huge reservoir of good will toward America, due largely to work done by missionaries. The world respects us for this Christian work.

FACTUAL: And the reverse is also true: that we respect those other countries largely because of their Christian

impulses. The best single thing we know about Japan is Kagawa and his minority Christian movement. China has our full respect largely because her gallant leadership is admittedly Christian.

TAURUS: Time's up. This has been an easy hour for me; no disputes to untangle, and no hits below the belt.

SKEPTIC: But you understand, of course, that just because I've quit talking doesn't mean that I'm convinced about missions.

ZEALOUS: You wouldn't dare admit it even if you were!

SHORT-LIVED ATTEMPT?

Tomorrow could belong to America. . . . America, in spite of her conservatism, her waste of effort, her low standard of suburbanized cultural life, her neglect of the things of the spirit, has now a greater opportunity than any other country. And America must find a solution or she will share the fate of Europe, and she will go down in history as the most short-lived of nature's attempts to found a new civilization. Europe's sorrow is America's opportunity to learn and to do. Ideas are more powerful than armies. Frank Lloyd Wright, [Silvio] Geosell, [C.H.] Douglas have the ideas. America can use them—not to destroy, but to create.

—Stanley Nott in *Taliesin*



ONE STONE EACH DAY

I think we must clear ourselves each one by the interrogation, whether we have earned our bread today by the hearty contribution of our energies to the common benefit; and we must not cease to tend to the correction of flagrant wrongs, by laying one stone aright every day.

—Emerson



WEAK EGOIST

I call upon you, young men, to obey your heart and be the nobility of this land. In every age of the world there has been a leading nation, one of a more generous sentiment, whose eminent citizens were willing to stand for the interests of general justice and humanity. . . . Which should be that nation but these States? . . . Who should lead the leaders but the young American? The people and the world, are now suffering from the want of religion and honor in its public mind. . . .

Every great and memorable community has consisted of formidable individuals who, like the Roman and the Spartan, lent his own spirit to the State and made it great. Yet only by the supernatural is a man strong, nothing is so weak as an egoist. Nothing is mightier than we, when we are vehicles of a truth before which the State and the individual are alike ephemeral.

—Emerson

motive

I See By the Papers

The Four Freedoms at home

"Men may not live freely if they are debarred from participating in their own governance. The Negro and all others who are denied political freedom by poll tax requirements must be welcomed into full participation in the democratic process. The hard won rights of labor are insecure so long as the Negro is excluded from its ranks. The most exclusive residential sections are not immune to disease and death so long as preventable poverty and racial arrogance force the Negro to live in wretched slums and hovels. The defense of the liberties of this nation is seriously hampered so long as the Negro is not given a just and equitable share in the defense of the freedoms for which we now struggle. Giving lip service only to the four freedoms invites the destruction of all freedoms. What the enemies of democracy cannot do by force of arms we can do by our own suicidal acts of blindness in this day of Freedom's ordeal. A long-suffering minority awaits that justice and that freedom which a long-careless majority by the grace of God can yet freely yield and freely share...."

—Pronouncement by The Fellowship of Southern Churchmen

Democracy and total war

To establish a clear and permanent distinction between total war in a democracy and totalitarian war, it is necessary to define a democratic pattern of institutional adaptation to war. If the army, the factory, the school and the Church are all involved in precisely the same way in the conflict, if non-military agencies operate by suspension of their normal functions and abandonment of the arts of peace, then we have total war, Nazi style. The Nazis fight to create and preserve a regime that will be conducive to bigger and better wars. When a democracy prosecutes total war, it is in order that the antithesis of a war regime may prevail. This means that the smothering of the arts, of liberal education and, most of all, of the universal spirit embodied in our Christian institutions means the loss of the war.

—F. Ernest Johnson in *Christianity and Crisis*

Squaring the circle

"This immense catastrophe demands interpretation. If it is not interpreted in a spiritual sense it will be interpreted materialistically. But the Churches have been hesitant in interpreting it directly and simply (as, e.g., a Crusade). Moreover, the people are more fully conscious than they were before of the great gulf fixed between what

we are forced to do in total war and what they understand Christianity to stand for; they are not, as yet, disinclined toward religion, but they cannot see what Christianity has to do with this crucial and determinative experience of total war. Thus, the truer the Churches are to their best instincts, the more respect they enjoy for being at least partially loyal to their faith; but, at the same time, the more irrelevant that faith must appear to a people fighting with hideous weapons for its life. (Most people, in their heart of hearts, regard Christianity as a pacifist religion, or at least as an unwar-like one; and our attempts to square the circle do not impress.)"

—An analysis of the religious situation in the Christian News-Letter (British).

Tin for the Beer Effort

We don't complain—much! But this week we stumbled across a bit of information which we think should be classed under "Uncommon Knowledge." For months we've been hearing students, patriotism gleaming from their pink, white, and azure eyes, assuring us that they were doing Their All to help the war effort. Why, at their house even all the tin cans went to the scrap drive.

The other day we sent a special envoy down to our south quad's kitchen with an extra can. "This is for the scrap drive," she said bravely.

"Then," the cook replied, "don't leave it here. All our scrap metal is sold to a beer company."

Anyway, we knew our extra tin would aid the war effort in some way. Or other.

—Daily Northwestern

To India

"To the People of India:

"On this 13th anniversary of your Declaration of Independence, we extend greetings to you in the confident hope that the goal for which you are now struggling is not far distant.

"We feel at one with you in your quest of that freedom which we have ourselves long enjoyed, and which we would share in its full worth with other men.

"We are grateful to you for what you have already achieved in your present struggle—namely, the kindling of the desire for freedom in the hearts of all subject peoples throughout the world.

"We praise you for that unique element in your struggle which is a challenge to all mankind—namely, the de-

monstration of non-violent direct action as a way to liberty.

"We urge you to remain steadfastly loyal to your high purpose, and in this crisis pledge to you anew the sympathy and support of all our hearts."

—Greetings sent by American Civic and Church Leaders, January 26, 1943

The real job

(1) "Few Christians can remain complacent when they observe the relatively insignificant response shown by the rank and file when confronted with the average presentation of the Christian faith. No amount of wishful thinking can alter this fact, and the sooner we recognize it the nearer we shall be to a solution.

"With a very large number of men (predominantly younger) the most alarming symptom is a lack of interest in anything of a deeper nature. There seems to be a mental inertia which shows itself when faced with claims other than religious. There is regard for the more superficial attractions in recreation, but that which calls for real thought and application is often not popular. Sometimes there is a listlessness with a corresponding lack of a sense of responsibility. Most pathetic of all is the frequently apparent absence of an ideal, which leads to selfishness and thoughtlessness as well as hopelessness. Coupled to—indeed, consequent upon—this is the almost innate idea about the remoteness of the 'Supreme Being,' the utter irrelevance of Christianity, and incredible vagueness about faith. It is from this stratum that the various ideologies of our day recruit so many of their 'mass' numbers. Crowd psychology helps in sweeping them along on a popular tide, as we have seen in Europe."

(2) "Our one object at the moment is thinking out better ways of killing the most people with the fewest shells, and it is after all the matter in hand, as one would say. Most soldiers want to go back after the war, back to the life they used to lead. They want to resume it as though what they have been through were but a bad dream. They care not who rules them, or by what system they are governed, so long as they have their job, their home, and all they had before they left home. No one, as far as I can gather, is concerning himself about a better state of affairs or a worse one after the war. Army life does not encourage political thought, but these men were apathetic before the war. I may paint a gloomy picture, and I hope it's only a picture of one small section of life, but I fear that soldiery doesn't realize that the real job doesn't start until this war is won."

—From a letter of an R.A.F. Chaplain, published in the Christian News-Letter (British).

NEW BOOK ON COMMUNITY

The Small Community, Arthur E. Morgan, Harper & Bros., New York, 1942, \$3.00.

Community-mindedness is more than an idea; it is a feeling. Those who have not found that feeling may discover it in *The Small Community*. Convincing communists will find here a rich store of illustrations of community problems and their solutions drawn from a thorough grasp of social history. The second and third quarters of the book are full of suggestions on such specific matters as community councils and recreation.

The author is uniquely qualified for his task. As an engineer, Dr. Morgan attained national recognition in the fields of reclamation and flood control. He abandoned his engineering career to turn to the more complex field of social engineering. He comments, in his Introduction:

Engineering is excellent discipline. Yet it has its shortcomings. If one has paid a great price to achieve a philosophy of life he will wish to express that philosophy with clearness and definiteness. A dam or a bridge . . . may perfectly serve its purpose, and yet as a medium for expressing a philosophy of life it may be inadequate.

As director of the T.V.A. he inaugurated a thorough personnel system which set a precedent for governmental projects. As president of Community Service, Inc.,

he is now devoting all his time to giving assistance to those who are founding or rehabilitating communities.

Dr. Morgan reached his decision to concentrate his effort on the small community not because he thought it the only important unit of society, but because its importance has been seldom realized. Population trends reveal that small communities are the seed-beds of society, and that cities are literally social graveyards. At present, American city families are producing less than three-quarters of the number of children necessary to maintain their population at a constant level. That makes rural areas and villages important as sources of population. They are fully as important for their role in nourishing the ideas and attitudes which can make or break American democracy. Our cultural heritage is transmitted primarily through "primary groups"—groups within which people know and depend on each other.

Controlling factors of civilization are not art, business, science, government. These are its fruits. The roots of civilization are elemental traits—good will, neighborliness, fair play, courage, tolerance, open-minded inquiry, patience. . . . If these basic qualities fade, then no matter how great the wealth, how brilliant the learning, how polished the culture, that civilization will crumble.

The important qualities are not perpetuated without conscious purpose and discipline. In our day many attitudes are being propagated with great skill—those which accompany technology, mass production, ruthless competition, unscrupulous propaganda, and centralized government. The attitudes basic to civilization are most easily understood and put into effect in primary groups. They will be practiced nowhere if not in such groups. But first-hand contacts are no guarantee of community-mindedness. True community relationships require common interests in many fields—economics, politics, culture, recreation, religion. They are dependent upon leaders who appreciate the values in small communities and who strive to perpetuate them.

Dr. Morgan places little hope in traditional churches as centers for new community-consciousness. He is unstinting in his praise of those rare churches which have pioneered in the field, who have refused to compete with each other, and have attempted to keep their running expenses on a level the community can afford. That Dr. Morgan's thinking is based on religious convictions was apparent in the conversations a group of Oberlin students recently held with him. His religious ideas are not expressed in the book we are reviewing, but they may be discovered in his other writings, such as *The Long Road, and My World*.

—Roger Robeson, Oberlin College

Among Current Films

The Cat People (RKO) sounds as if it might be just another horror film, what with its theme about a girl driven by fear of ancestral evil to permit herself to be transformed into a panther with fatal results, but it is handled with such restraint and suspense, carried out by unique photography and suggestion, that if you enjoy the macabre touch as exemplified in Poe's stories, you will find it interesting, different. Simone Simon, Kent Smith.

The Commandos Strike at Dawn (Col.) begins with events in a quiet Norwegian village as the Nazis take over, continues with a group of men who escape to England, returns with them to lead a raid on a nearby airport and transport their neighbors to safety. It has been done with care, and events are convincing, details vivid. There are some pretty horrible scenes of commando hand-to-hand stabbing, etc., that almost come under the description of sadistic. *Unrelieved in horror, tense*. Ann Carter, Ray Collins, Lillian Gish, Anna Lee, Paul Muni.

Dr. Gillespie's New Assistant (MGM) continues the long-running series, but it is growing increasingly thin and contrived as to incident, sprinkled liberally with wisecracks that strain for effect. Only mildly interesting. Lionel Barrymore, Van Johnson, Key Luke, Richard Quine.

Flying Fortress (British film) has some vivid scenes of a bombing raid, but the story is artificial, the characters strained and overdone, trying hard to be what movie tradition declares typical Americans to be. *Stumbling*. Richard Greene, Donald Stewart.

Hitler's Children (RKO) is quite convincingly done, an attempt to picture what Nazi edu-

cation is doing to the young people who come under its sway, but its story is rather hard to swallow, with its American-trained young people forced to knuckle down to Nazism. *Hate-inspiring*. Bonita Granville, Tim Holt, Kent Smith.

Journey Into Fear (RKO), produced by Orson Welles who appears in a minor part, should have been suspenseful, first-rate melodrama, but it turns out to be repetitious, edited carelessly so that events do not have the proper impact to produce what it intends. An American naval expert seeks to leave Turkey with secret plans and orders in his head, is trailed by Nazi agents who plot his death. Strangely, you don't much care what happens. Joseph Cotton, Dolores Del Rio.

Keeper of the Flame (MGM) had an excellent idea behind it—how a super-patriotic American might be using his very popularity and his patriotism to plot a fascist coup of his own right at home. It has some excellent details, but somehow it never becomes very real, remaining legend-like; what it is all about just doesn't quite come through. Nevertheless, it is suspenseful, interesting. Katharine Hepburn, Spencer Tracy.

Margin for Error (Fox) is the comedy-melodrama whose action hinges on the assignment of Jewish policemen to guard the Nazi consulate in New York City before the war. There is a murder, a chase after spies, the conversion to Americanism of the consul's assistant who finds his grandmother was Jewish, etc. It is slow-moving for a melodrama, but fair comedy. Milton Berle, Joan Bennett, Otto Preminger.

Mrs. Wiggs of the Cabbage Patch (Par.)

has some scenes in which the warm human comedy of the famous family who stayed optimistic through disaster and squalor in the slums of a small city comes through, but the insertion of farcical sequences featuring "Miss Hazy"—frequently not in good taste and spotted with innuendo—gives the whole a cheap, tawdry air. *Disappointing*. Fay Bainter, Hugh Herbert, Vera Vague.

Native Land (Frontier Films; commentary by Paul Robeson) is documentary in form but its story is told by actors who portray the events pictured. It was sponsored by the American Civil Liberties Committee; it records certain examples from American life of the past decade in which members of labor unions or persons trying to form labor unions were persecuted, some of them to the death, by hired thugs, police and others interested in maintaining things as they are. The cases are all vouched for as authentic, from documented files. Connecting scenes are beautiful; the musical accompaniment is effective. However, some of the sequences are a bit overdone—that business of "turning the screw" until the conviction the picture paints begins to be neutralized by maudlin repetition. It remains a film for all who are concerned lest while winning freedom for the world we forget that it has been imperfectly realized at home.

In *Star Spangled Rhythm*, Paramount has assembled all its stars, utilized its own studios as setting, and prepared a spectacle of slapstick, musical skits, dancing, fun-poking at its own pretense and pomp. Parts of it are very funny, all of it is very flamboyant set, and occasionally it lapses from good taste.

Out of This Desolation

A Meditation Service for Your Good Friday Fast Day

Harold A. Ehrensperger

(The room should be candle-lighted.
The organ is playing.)

HYMN: "The Voice of God is Calling
Its Summons Unto Men."

SCRIPTURE READING: (*Romans 8:31-39.*)

HYMN: "Into the Woods My Master
Went." (Leader may read words.)

LEADER: Not in our time has Good Friday had greater significance than it has this year. Nineteen hundred years of man's inhumanity to man come crashing down upon us in the greatest catastrophe of history. With agonizing spirit we cry out to God, "What is man that thou art mindful of him?" Out of God's beauty we have marred our lives with ugliness; out of the goodness of his creation, we have made a desolation of the world; out of the harmony of the universe we have brought disharmony—making man hate his brother, blaspheming and mocking the love that should make all men brothers. Truly "we have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us." (Here the organ plays softly, "Amazing Grace!")

LEADER: In the realization of our manifold sins, we come to this Good Friday because we are the inheritors of Christ who on this day died that men might come to live the way that leads to peace and brotherhood. For that life we lift up our gratitude today. (Here the organ plays softly, "O Master, Let Me Walk With Thee.")

LEADER: Through its perfect reflection of high and noble living may we be inspired to re-dedicate ourselves to higher purposes and greater ends. (Silence.)

Through its achievement in living, may we find incentive to control our living so that we shall be more effective persons. (Silence.)

Through the final sacrifice of Jesus may we come to know ever so slightly the joy of giving—of sharing—of living for others in the fellowship of service that binds all men together in the law of love. (Silence.)

We are not worthy to receive the heritage of Jesus. Yet in the yearning of our hearts and the great desire of our lives to live fully and beautifully, we dare to offer our little sacrifice today in the full light of the great sacrifice of Jesus and the other saints who have lived. For men are sacrificing today—in the name

GOOD FRIDAY has been set aside again this year as a day of fasting by Methodist students throughout the country.

Offerings from fast services will supplement the Methodist Student Movement's scholarship fund for refugee students in this country and aid distressed students in other lands. Offerings should be sent to the Methodist Student Department, 810 Broadway, Nashville, Tenn.

The worship service printed here is intended primarily as a meditation to help us recognize the suffering of the world and our part in helping to overcome some of the need and want.

and in the memory of Jesus, let us remember them. (Silence.)

On the far flung continents of the earth men, and women, and children are dying today because they believe that in the giving of their lives, men may find a surer hope of peace and a larger share of freedom. On this Good Friday, sons of God are dying.

CONGREGATION: Forgive us, we pray, for the smallness of our living. (Silence.)

LEADER: (The second verse of Kipling's "The Recessional." The organ plays the hymn tune to this poem, No. 497.) In the cities, the farms, the mountains of our world, men are living that the more abundant life of the spirit may prevail—and in their living they are persecuted because they follow more nearly the way of Jesus. At this moment they cry out in discouragement and anguish. On this Good Friday, men are counting the cost of being good. As we think of the men-of-good-will, do we have the courage to understand them—to support them and recognize their saintliness? Are we part of the persecuting crowd, the rabble-rousers who cannot recognize the Jesus who walks again because his spirit cannot die? (Silence.)

LEADER: (Reads the hymn, "O Brother Man, Fold to Thy Breast Thy Brother.")

CONGREGATION: Forgive us, we pray, for the blindness of our living.

LEADER: On the roads and in the streets of the world, men are hungry, women are falling and children die for lack of food. They are away from home

—from love—from hope, and from the comfort of men who call them brother. Hundreds die, thousands die! The dying homeless of the world!

CONGREGATION: Forgive us, O forgive us, for the misery we have caused. Forgive us in the name of him who came that men might have life—and have it more abundantly. (Silence.)

(Here the organ plays softly, "Where Cross the Crowded Ways of Life.")

LEADER: In the desolate places of God's world, millions of people are suffering today because they were born white, or black, or yellow, or brown, and in the sinfulness of our generation we have made them the outcasts of all that gives security and satisfaction to men who happen to be born into the favored races of the world.

CONGREGATION: Forgive us for the false pride that has stripped us of the understanding that will make us decent men. Forgive us in the name of him who came that we might all be one. May we yet be one in him. (Silence.)

(Here the organ plays softly, "In Christ There Is No East Nor West.")

LEADER: We come to dedicate whatsoever small portion of our means we have. Not as an act of paying back for what we have received, not because we must satisfy our conscience, or show to other men appearances of our goodness!

CONGREGATION: Forgive us that we are so small—that in the memory of the first Good Friday we could be so little.

LEADER: Today we give—out of the bounty that is ours—for the joy of giving—for the happiness of sharing—for the deep and abiding satisfaction of being one with men in loving others more than ourselves—for the exultation that comes when we are more than slaves to things and drunkards with the false power that comes from possessions.

CONGREGATION: Out of the spirit of Jesus, who on Good Friday gave his life that men might live, we give. With a spirit of gratitude. . . . With the responsibility of free men. . . . With appreciation for Jesus and all men who have been like him. . . . With a knowledge that we share—and sharing, become more like the men we would like to be. We give. . . .

(Here the collection should be taken. The ushers should await the spirit of giving, passing slowly through the congregation while soft music is played. The offering is brought to the altar and the leader and congregation affirm their dedication through giving.)

LEADER AND CONGREGATION: By this act we become more Christian—and in this growth, we rejoice; for by this deed we are speeding the day when all men shall live by sharing and in service all men shall find the inheritance that Jesus

realized in the fatherhood of God and in the kinship of all men. For this glimpse into the more perfect living, we are grateful. This is our death today in the false way of life and our hope for resurrection in the eternal living that makes us worthy of the inheritance which is ours.

(*The service is continued by the playing of the organ. As the group completes its worship, it should be dismissed by a benediction, but the spirit of the service should be such that those who wish to remain and continue their meditation will feel free to do so.*)

BENEDICTION: We have come as children of God. Our hands are thine. May they work for thy coming Kingdom, healing the sick, comforting the sorrowing, feeding the hungry. On this Good Friday we thank thee for the resurrection. It means to us a new life when there shall be no sorrow, need and want, when men shall live as brothers. To the bringing of this day we dedicate our hands, our hearts, our minds. Amen.

(Additional copies of this service may be obtained from your nearest Methodist Publishing House for 25 cents a dozen or \$1.00 a hundred.)

Photo Credit Lines

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An Educational Community

(Continued from page 16)

term of eleven weeks, the summer term during July, or an early January or late September term of one week. Seldom are pilgrim accommodations closed for persons wishing to come for a short time.

SUCH are the small and experimental beginnings of an educational undertaking which is new and yet as old as human-kind. Obviously, success will be greatest with persons who are mature and self-motivated. These are the very persons now most in need of the kind of life which is developed in a genuine educational community.

As our Western culture disintegrates under the impact of vast destructive forces, the need for similar educational communities will increase. Our troubles are man-made and the only remedy is to change man, beginning

Letters

March on Washington

Sirs:

I would like to suggest, as a project for definite action, now, on the part of the Methodist Student Movement and other interested groups of Christian students, a "March on Washington" to extend the courtesy of United States citizenship to our Chinese allies. The Oriental Exclusion Act as it stands today is a bold-faced factual denial of whatever we may say that we believe about national and racial equality. Our actions and our laws in this, as in so many instances, belie our professions of faith in democracy, etc., ad infinitum.

A missionary friend who spent twenty-five years in Japan tells me she can trace the decline of the "peace party" and the rise of the militarist war party to power in that country back to the day the Exclusion Act went into effect.

You may remember that in her address to the United States Senate, Madame Chiang Kai-shek said, "I feel that it is necessary for us not only to have ideals and to proclaim that we have them, it is necessary that we act to implement them." The March issue of *World Outlook* pointed out that "in the eastern mission fields we must face after the war the whole question of America's attitude to other peoples." We will be saving ourselves a lot of trouble in the future by acting now to extend equality to the Orientals. Also to remove the ban would be an effective psychological weapon in the war but (again the *World Outlook*) "repeal is not urged on that account, but on grounds of justice and fair treatment for a fine and noble people and because it is the Christian thing to do." If the United States believes in democracy and would have a world of free, equal men, let us begin to practice at home what we

with ourselves. Other communities may develop which, though different from Pendle Hill, have the same objective in seeking to cultivate more than the intellectual surface of the soul and, in a real way, to till its depths. Modern psychology has much to say about the unseen depths in man, but education has not yet taken them sufficiently into account.

Conventional training is two-dimensional. It lacks the dimension of depth. It is primarily intellectual, somewhat physical, and slightly spiritual. It is concerned with means and not ends, and we now know that these means are as likely to be means of destruction as of construction. If care be not taken, the reaction against this futile intellectualism may carry us downward into some authoritarian way of life. All tendencies now point in that direction. But some will discover a way upward through the education and development of man's inherent spiritual capacity.

Barter

"INFORMATION PLEASE" has been able to answer all my questions so far, but I am without a set of *Encyclopedia Britannica*. Would like to get a used set for a price. (Can't trade neckties 'cause I'm saving them all for next Christmas.) I am more interested in the later editions, but will correspond on any leads. Bob Ramm, 5315 Drexel Ave., Chicago, Ill.

WANTED: Essay by someone with "prestige and name" to present to a materialistic, kindly college professor—who left the church at the age of 24. He comes from a religious family, but now feels need for sense of security—he is perplexed by present world. His wife and three children provide his motivation. Age is about 45.

He wants something to "live by and believe in that can guide his children after he is gone." If you don't have "prestige and name," don't let it stop you. All ideas appreciated. Harry Hines, CPS Camp No. 23, Box 572, Fort Collins, Colorado.

desire for the universe.

Let down the bars! Open our doors to the Chinese, the Koreans, and may God hasten the day when we shall even invite to live with us as fellow-citizens those whom we now call our enemies.

I believe that no more worthwhile movement could come from the students of America than a movement to create public opinion that will demand we treat now the Chinese, and, later, all orientals, as our equals.

Charles Britt

Vanderbilt University

Contributors

Introducing guest editors has been an especially pleasant job for us. This month we are confronted with the extraordinary problem of mass introduction, for we have four editors. Three of them have been strangers to us. We could outline their numerous activities, recount their accomplishments and tell you why they are particularly fitted to edit a number on *Communism*. They, themselves, have been living in community since they have all been in Civilian Public Service, and are concerned about the problems that they have faced as they have sought to fashion a new type of living. One of the four, Fred Nora, has carried most of the burden of the number. Perhaps it would be more accurate to say that he has been the editor-in-chief, while George New has been advisory editor and Morris Berd and Kevin Royt have been the art editors. Whatever their titles, it is true that George New mapped out the initial plan with Fred Nora, and Morris Berd and Kevin Royt have helped in the lay-out and art work. . . . But to Fred Nora must go the credit for carrying through the plan of the number. He has done more than any other guest editor we have had. He has been in the work from the beginning of this issue, and has come to Nashville to do the final page lay-out. Without him the number could not have been. He comes to his work as editor by the circuitous path of work in the field that began in high school, stayed with him in Macalester College from which he took his B.A. and the University of Minnesota where he received both a B.S. in education and an M.A. in journalism. He was also a teaching assistant and a research assistant in fields related to public opinion. He was editor of the *Yellow Springs (Ohio) News*. His interest in community took him to volunteer work camps in Negro sections of Chicago and St. Paul and finally to working with Arthur E. Morgan at Community Service, Inc., in Ohio. . . . Saying anything more in these pages about George New is superfluous. How can one say the qualities of a friend, or with new words express old gratitude? This number has been his interest and concern even though he has not been intimately related to the final working out. . . . Morris Berd of Philadelphia went to the Museum of Industrial Art of that city, graduated, and became an instructor in its school. At the same time he worked in Raymond Ballinger's Studio of advertising design and entered into partnership with him. Together they were awarded several Philadelphia and national prizes for their designs and drawings. . . . Kevin Royt has been interested in art all his life although he majored in history at the University of Wisconsin. In Chicago he began illustrating children's books under the tutelage of his sister. Previous to the war he was an independent free-lance illustrator confining himself chiefly to textbooks for children. . . . Robert Mather, who did the cover design, is a new-comer to *motive*, but we hope that he will be a regular member of the family. He comes from Pasadena, California, where he was a member of Dr. Albert Edward Day's church. Previous to his induction into C.P.S. he was a member of the farming community at Tracy. . . . Our job this month is heightened by the list of guest editors. But it is also lessened by the expert work they have done and by the nice ideas they had in putting biographical sketches with many of the articles. We should like to speak an intimate word about several of our writers, for in more than one instance they have been valued counselors and friends. . . . Roy A. Burkhardt came from the International Council of Religious Education to Columbus, Ohio, where he is the pastor of the First Community Church. Few men in the church have been more active or more successful in the whole field that we treat in this number. Dr. Burkhardt's numerous contributions to periodicals and his speeches have become part of the thinking of the younger generation of church youth. . . . Our description of "Communities under Construction" brings us a list of people whom we delight to introduce to our readers. We do so, however, with our proverbial tongue in our cheek as some of them have been distinguished figures in this field. . . . E. Raymond Wilson's contributions to Institutes of Human Welfare are well-known. He is on the staff of the Peace Section of the American Friends Service Committee. . . . Shirley E. Greene and Ellen Greene, his wife, are directors of Merom Institute, Indiana. He is also Rural Research Associate of the Chicago Theological Seminary's rural research center at Merom. . . . Mildred B. Young and her husband have long been active in AFSC work; child feeding in Poland after World War I, first American Work Camp, Westmoreland Homesteads, 1934, and directors of other work camps since then. Now they are at Little River Farm. . . . Olive D. Campbell, wife of the late J. C. Campbell, founder of the J. C. Campbell Folk School, Brasstown, N. C., is the director of the school. . . . Denis Carey's article on Pilgrim Players was taken from *Community in a Changing World*. . . . Jack Magraw is a graduate of the University of Minnesota; he did graduate work in public administration. Formerly employed with the Minnesota State Division of Social Welfare, he is interested in communal living groups. Now in C.P.S., Coshocton. . . . Teresina Rowell spent 1936 and 1937 in Japan, where she became a member of Itto-en, religious community which she describes in this article. Now living in a communal group in Chester, Pennsylvania, she is doing housework for labor class families in which the mother is ill, as well as teaching comparative religion part time at Pendle Hill. . . . Moshe Kallner lived in Germany until he was eighteen, has been active in Religious Labor Zionist Organizations since he was fifteen; and worked with an agricultural training farm for Palestine during a one-year stay in England. He came to the United States at the age of twenty, and has been working in the Religious Labor Zionist movement. He plans to go to a Kibutz in Palestine after the war. . . . Mildred Loomis wrote about the Loomis family-farm unit—Lane's End Homestead, Brookfield, Ohio—in *motive* for October, 1942. She obtained her M.A. degree at Columbia University and Union Theological Seminary, and later attended the School of Living, Suffern, New York, which she has termed "a family-sized living plant in its natural community." . . . *motive* discontinues the man and woman-of-the-month feature with this number, but we substitute a group-of-the-month. We hope to continue this idea next year and we will welcome suggestions. Our group this month is described by Anne Milburn who expects to be graduated this spring from Antioch College and return to her winter quarter job—Antioch students alternate work and study—as assistant managing editor of *The Witness*, an Episcopal weekly. Anne has written a column on cooperatives for the college newspaper, and, of course, she eats and lives at the Antioch co-op, which she describes in this article. . . . We cannot close this column without an announcement about the new member of our editorial council. Dr. Edward Staples, of the Youth Division of the Board of Education, was elected to take the place of Dr. Samuel Hilburn whose knowledge of Japanese has taken him into Navy linguistic teaching. Edward Staples is widely known in youth circles. He came to the Board of Education from the faculty of Hamline University in St. Paul.

The Shape of Things to Come

The lines of *Lead Kindly Light* have been drumming themselves into our consciousness these days. We "do not ask to see the distant scene"—one step is enough for us. The trouble is that very often we don't even see the one step ahead. We live more and more from day to day. Saying what shall be next month seems an adventure of faith—an adventure, by the way, we like to take. We are sure that faith now in the future is important. We intend to plan—and to carry out as much as we can. This we hold to be the duty of the Christian in these days.

But "carrying out" is a difficult proposition. We had wanted a number on *recreation* for May because we believed that time was more important now than ever before. However, we are postponing that number until next fall.

And speaking of next fall reminds us that we are asked by the government to make a ten per cent cut in our paper allotment. We called together all of our advisers to ask how this shall be done with the least possible harm to the magazine. Our decision is to reduce the number of times of publication this next year from nine to eight. *motive* will, therefore, come to you eight times next year. We shall begin with an October number which we hope will reach you in late September, and we shall end as we have this year, with May.

About next month? We have another unpublished manuscript of Thomas Kelly, and we are privileged to print it. Allan Hunter has written some practical suggestions on meditation which we are also happy to print. We have an article by Helen Topping on World Government and Consumer Cooperation; a discussion of the value of work camps by Donald Lemkau; and an analysis on growth in religion by Professor Charles M. Layman of Union College in Kentucky. In addition to these articles we have a story by Amy Loomis on how a drama program at a large city church meets the war emergency. We have enough good material for two more numbers, and we shall need to do a lot of condensing to get the best in this last number of volume three.

We have decided, too, that we shall have four "special" numbers this next year, and four that will treat general feature material. We shall alternate these to give as balanced a ration (perish the word!) as we can.

We would like to know about ideas you want to see treated in the magazine next year. *motive* hopes to be a guide and companion in this sad time—to demonstrate, if it can, the validity and the necessity of religion in the midst of crisis living. We want our living in this crisis to have the steady undergirding that will make our lives calm, sure, testimonies of faith. Only in this way will we have the courage to look beyond the tragedy of the hour and plan the building of the kind of a world that must be built if our Christianity is to be realistic.

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A Christian Manifesto

based on the lectures and reports

of

A CONFERENCE ON THE CHRISTIAN BASIS OF WORLD ORDER

Ohio Wesleyan University, Delaware, Ohio, March 8-12, 1943

A Christian World Order must be built for the Common Man.

The Common Man is all men. The Century of the Common Man is the century of the common good. If the common man among all peoples feels that, in the Christian Church, he has an advocate for his God-given nature and rights, the Century of the Common Man may well be the century wherein the Cross of Christ is raised in reverence over a "Parliament of Nations" dedicated to the love of God and the brotherhood of man.

The Christian World Order will be built on certain fundamental beliefs concerning

I. God and the World We Live In

We believe that a God who acts under moral responsibility in the use of power is the God we need for the world in which we live, and the attempt to act as laborers together with such a God is the supreme duty for men at the present time.

II. The Christian Interpretation of Man

We believe that the whole universe is the result of the creative activity of an all-powerful, intelligent Deity, and that man is a part of that creation. Man is dependent on God for his existence and ultimate sustenance. Man is made in the image of God, shares in God's plan for the world.

III. The Christian Interpretation of Nature

We believe that nature is the permanent setting for human history. In nature is the presence of God. The earth is divine because man did not make it—those who work on it are priests dealing with holy things. It must not be desecrated by ill-use, and its resources are given to man as steward.

IV. The Spiritual Basis for Democracy

We believe that government of the people, by the people and for the people is democracy. It is a government where the people make the choices and where individualism consistent with social welfare is nurtured. Basic must be the possibility of the good life for all the people.

These basic beliefs lead us to assert our Christian interpretation of certain major areas of man's life

A. The land and human welfare—The solutions to the problems of land (space) and human welfare are no longer to be found in the land, but in the development of organized mechanisms for handling the relations between the land and human welfare, internationally as well as nationally.

must move from competitive struggle to co-operative endeavor.

B. Race—Racism is a *belief* and is not the result of scientific research—a superstition. "God hath made of one blood all nations of men." We have a common human ancestry, common divine creator, common inner image and father, and a common redeemer. Christ died for all men.

D. Economics—Political economy is the art of national housekeeping. Economic freedom is the assertion of the essential dignity of the individual human being, and his right to share in the privileges and responsibilities of a decent social order. An economic order must be regarded not as an end in itself but as a means to the higher end of enriching personality.

C. Labor—Freedom of association, social security, full employment, must be guaranteed. We

E. Polities—Human welfare is the end of all institutions. The object of government is the happiness of the common man. The essence of democracy is to be found in the respect for the integrity and rights of the individual,

and a passionate concern to preserve these rights against encroachments by the state—provided the individual fulfills his responsibilities toward the society in which he lives.

F. Health—The health of every man must be the concern of the Christian. Am I my brother's keeper? is the ultimate challenge. World health needs a world health organization.

G. Character education—World order and disorder are the products of order and disorder in human character. A major purpose of Christian education is to develop individuals and groups with the kind of character which makes them able and willing to assume responsibilities in building the world.